

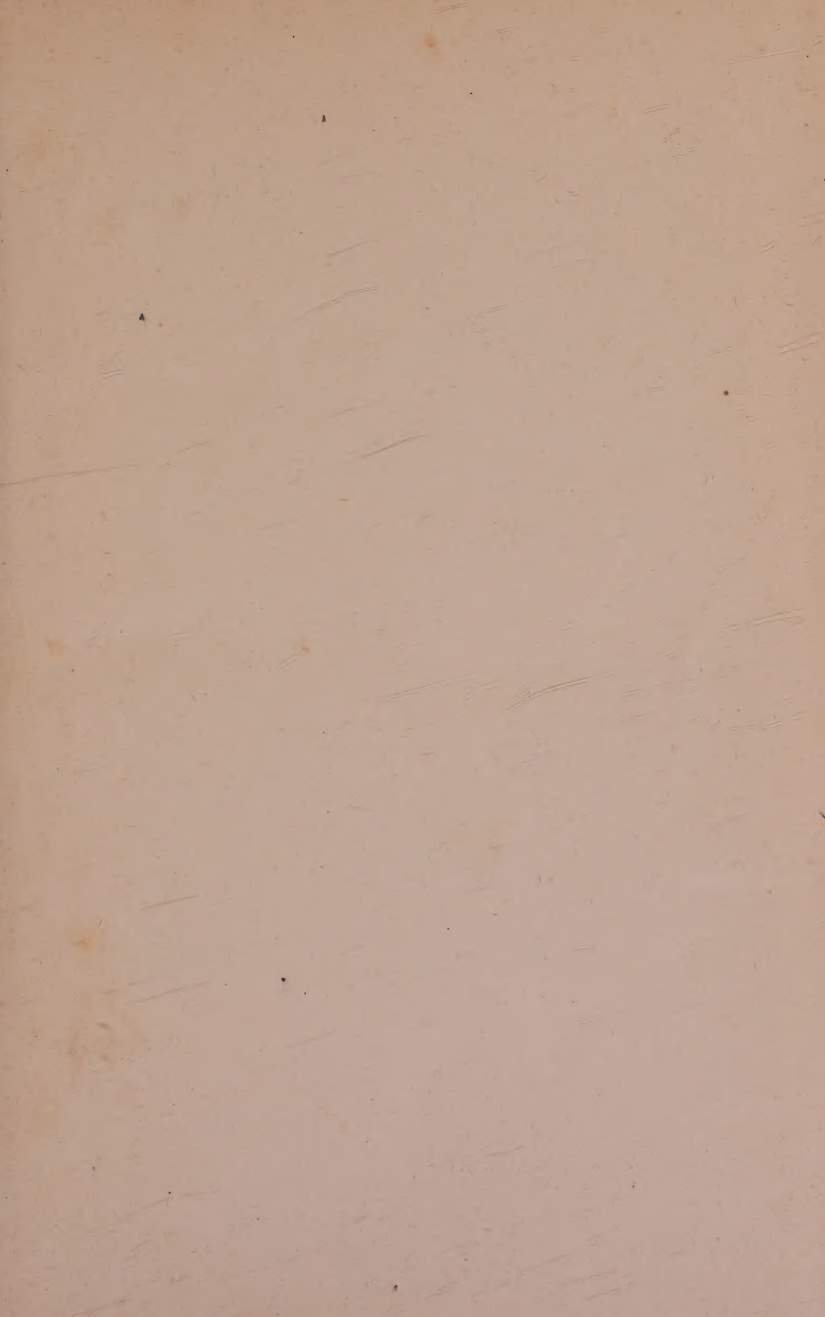




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CHURCH HISTORY

IN

THREE VOLUMES

BY THE

REV. DAVID D. VAN ANTWERP, A. M.

VOL. II.

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CHURCH HISTORY.

CHAPTER I.

THE Eastern empire was now in its decline, *A. D.* and had lost much of its former strength 700-799 and grandeur. Its frequent revolutions, and other great calamities, had enfeebled its life, and made its throne a most unquiet and dangerous seat for any ruler to occupy. In the eighth century three emperors were dethroned, loaded with shame, and sent into banishment. The great controversy about images hastened its decline by the heated passions it excited and the terrible conflicts it produced. These internal troubles prevented a combined and hearty resistance to the encroachment of the Mahometan power that was pressing the empire at every assailable point. The dominion of the false prophet was constantly extending its boundaries, and not only checking the progress of Christianity in the East and South, but, in many provinces, actually banishing it totally from the country. In this century appeared the power of the Turk, a tribe of Tartars which rapidly gathered strength and empire in Asia, and finally extinguished the Grecian empire.

In the year 718, Leo the Third became emperor at Constantinople. The employment of his father was that of grazier, and in this business he appears to have been

prospered highly, for he was able to introduce his son to the emperor with a present of five hundred sheep. His first military service was rendered in the guards of Justinian, where he soon attracted the attention of his imperial master by acts of an heroic character. Under the successor of Justinian his military genius and ability became shining, and he was finally raised to the throne by the applause of the subjects of the empire. His reign was one of severe trial, requiring the highest order of courage, prudence and wisdom. But he was enabled to detect and crush the plottings of his enemies at home, and to show quite a formidable front to the Mahometan invaders. He took an active part in the image controversy, and in the affairs of the Church generally, by which he has rendered his name famous in history. He began the campaign against images in a vigorous manner which resulted in deeds of violence and bloodshed within the royal city. In his own palace was a porch, where an image of Christ on the cross was erected. This image had become an object of worship on the part of some ignorant people, and Leo believing, should he suffer it to remain, that he would be guilty of the sin of encouraging idolatry, sent an officer to take it down. Some women who were there at the time entreated the officer to suffer it to remain, but in vain. The officer, intent on obeying the emperor's command, ascended a ladder, and, with a hatchet, struck the image three times on the face. Seeing this, these fanatical women, in a fury, threw down the ladder and killed the officer. The image, however, was removed, and a plain cross erected in its place, while several of those who were guilty of the murder, paid the penalty with their lives. The news of these proceedings flew to Rome, where the worship of images had made greater progress than in the

East, which so inflamed the minds of image zealots that they pulled down the statues of the emperor and trod them under foot. The next step taken by Leo in this work was to publish an edict, in which he ordered all images and pictures, used for religious purposes, to be removed from the churches. The image of Christ, the Virgin Mary, and other saints, were accordingly removed, and where their pictures were painted on the wall, they were hidden from the eye by a smooth coating of plaster. During the reign of six emperors, and for the space of one hundred and twenty years, a furious conflict raged between the friends and enemies of image worship, involving the East and West in riots and bloody conflicts, and the lives of emperors in constant peril. To suppress these uprisings required a strong and active military force. The islands of the Archipelago were literally filled with monks, the zealous patrons of images, who declared war against all who favored the course of the emperor. They armed a fleet and boldly sailed for Constantinople, reckoning on the aid of miracles to give them the victory, and to enable them to place a ruler on the throne who would, like themselves, bow down to these rude creatures. But their faith in miracles was disappointed and their hopes blasted. The Greek fire was more powerful than their images. Their fleet was destroyed, a host of them perished, and the survivors abandoned the islands to their conquerors. But the spirit of revolt was now alive in Italy, and the emperor tried with vigor to suppress it. He sent a strong force by sea, which, after a stormy voyage, landed near Ravenna. This army was defeated, and a great number of the soldiers slain. The resistance to the government of Leo was successful, and once more Rome became an independent power.

The son and successor of Leo, Constantine the Fifth, pursued the same course as his father, in respect to images. His reign was long and constantly disturbed by conspiracies, riots, and conflicts. In the numerous attempts to destroy his life, or overthrow his government, he found the monks were involved in conspiracy. This conduct induced the emperor to punish them severely, and, finally, to abolish their order, confiscate their treasures and estates, and to convert their houses into magazines and barracks. At the same time he forbade the public or private worship of images. In the year 754 he assembled a council at Constantinople, which, by its members, was called the *seventh* general council. At this council were assembled three hundred and thirty-eight bishops. After a session of six months they decreed, by a unanimous vote, that all visible symbols of Christ, except in the Eucharist, were either blasphemous or heretical; that image-worship was a corruption of Christianity and a renewal of paganism; that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver up the objects of their private superstition, were guilty of disobedience to the authority of the Church and the emperor.

Near the close of the century, under the reign of the empress Irene, images were again the victors in the East. This princess was the wife of Leo the Fourth, a feeble and short-lived prince. She had one son, Constantine the Sixth, towards whom she acted the part of a most cruel and unnatural mother. Her ambition was stronger than her love for her son, the laws of her country, or the principles of religion. Through her neglect or connivance, his education was so imperfect, and his character poisoned with so many and great vices, that he was unfit to occupy the throne. To be rid of his mother, who insisted on

wearing the imperial crown, he banished her to the isle of Sicily. Here she formed conspiracies against him, and finally succeeded in dethroning him. That he might be disabled from ever ruling in the future, she bribed her servants to put out his eyes, who executed the horrid deed while he was asleep, by plunging daggers into them. This monster mother was suffered to reign five years amidst great splendor. As she rode through the streets of Constantinople, in her chariot of gold, four men of noble rank held the reins of four milk-white steeds that drew it. Five years later, these four noblemen conspired against her, drove her from her throne, and banished her to the isle of Lesbos, where she earned a scanty living by spinning. This was the person who vindicated the images and indulged their patrons in the East in adoring them. Her first step in this work was to proclaim liberty of conscience in their use. The monks eagerly improved the privilege, and suddenly appeared with their thousand images, and offered them for public veneration. But in the way of her design stood the decrees of what the Greeks claimed as the seventh general council. These decrees must be annulled before she could proceed in her patronage of this species of idolatry. This could not be done without convening another council which should have power to destroy the acts of its predecessor. Accordingly, Irene, having placed Tarasius, her willing servant, in the patriarchal chair of Constantinople, proceeded to assemble such a council. Only eighteen days were allowed to complete her arrangements. At this council were assembled three hundred and fifty bishops, all of whom signed its decrees. By the decision of this council the worship of images was declared to be agreeable to the Scriptures and reason, and to the fathers and councils of the Church. It was held at Nice, in the year

787. The decisions of the council were opposed by the judgment of a large portion of the catholic world, and especially by the English church. Its acts relative to the worship of images were officially condemned by a council assembled in A. D. 794, at Frank-fort-on-the-Main, at which three hundred bishops were present. Indeed the acts of this Nicene council remain a shameful monument of ignorance, superstitions, falsehood and folly. The disgrace inflicted on its acts was made deeper by the fact that it was convened, and its deliberations controlled, by so base an instrument as Irene.

Images began to make their appearance in churches six hundred years after Christ, but not for the purpose of being adored. Hitherto, Christians everywhere worshipped God only, nor did they seek inspiration in this Divine service by means of creature objects. "It is not possible," says Origen, "that any, by the worship of images, should attain the knowledge of God." Near the close of the fourth century some approach was made towards this evil in the Church. Epiphanius, bishop of Cyprus, found a linen cloth hanging on the church door with the image of Christ or some saint painted on it. "Observing this," says he, "so contrary to the Scriptures, I tore the cloth." The famous St. Augustine says, "Images are of more force to pervert the soul than to instruct it. When images are once placed in temples, and had in honor, error creepeth in." Eusebius says he saw images, in his day, of Christ, St. Paul, and St. Peter, and declared that their religious use was "a heathenish custom."

As the degeneracy of the Church increased, so did the calamities increase upon the Christian world. This century witnessed the greatest calamity to the Church in Africa in the complete subversion of its power by the Arabians.

Since the days of the Apostles Christianity had been a mighty power in the northern portion of this continent. It had furnished many of the most glorious lights in its history, and had given to the catalogue of martyrs and confessors, and to the literary world, an array of mind not surpassed by any portion of the globe. Five hundred churches and cathedrals were destroyed by the enemies of the cross, and once more, after the lapse of so many ages, moral darkness and superstition prevailed.

Not content with these conquests, this deluge of Mahometan locusts rolled onward in resistless waves till it reached the western ocean. Turning northward, the Arabs next crossed into Spain in the year 714, where they met, fought, and defeated Roderic, king of the Spanish Goths. This great disaster was chiefly owing to the treachery of Julian, one of his generals. Having defeated Roderic, they speedily made themselves masters of the greater part of this province, completely destroying the Gothic empire, which had now lasted more than three hundred years. They next extended their conquests into France and gained possession of the greater part of the coast bordering on the Mediterranean. From these possessions they made incursions into the interior, and laid waste the country with fire and sword. But in the year 732 these infidel invaders suffered a bloody defeat, inflicted upon them by Charles Martel, duke of the Franks. They soon recovered from this defeat, however, and returned with increased violence to their work of devastation. France and Spain were not the only countries of Europe that suffered from their incursions. They ravaged portions of Italy, and reduced under their yoke the islands of Sardinia and Sicily. Wherever they advanced, the Church suffered severe loss, if its power was not totally crushed. In Spain the Arabs chose

such of the Christian temples as they preferred for their own use, and suffered the remainder to be used by their rightful owners.

The advance of these enemies was so rapid and terrible that it sent a trembling and dread throughout the Christian world. This fact induced Charlemagne to lead a powerful army into Spain, with the firm resolve, if it were possible, to overpower and expel the invaders. But the expedition was not attended with that success he hoped for, though it was by no means a failure.

CHAPTER II.

CHARLEMAGNE, or Charles the Great, *A. D.* 741-814 was so named because of his many and great exploits. Many eminent men have had the title *Great* appended to their names, but no one has had it blended with his name so as to form a real part of it, save Charles the Great. In addition to this title, he has been enrolled in the calendar of the saints by the Roman church, so that his name appears registered there, St. Charlemagne. His greatness, no doubt, appeared the greater in the eyes of his own generation, because there were so few that possessed any great qualities. A small tree in a desert is magnified to a forest giant. A brief notice of his character and deeds may suffice to give us an idea what was required in his day to make one great and holy.

History relates that he made fifty-three military expeditions against different nations and tribes, in which he was, for the most part, successful. But in these expeditions he never combated an enemy whose power was equal to his own, unless it was the Arabians. The most of his conquests were made of countries whose inhabitants were rude in military science, and generally barbarous. With his greater, well-disciplined, well-fed and equipped forces, his barbarous foes could not successfully contend, and were, therefore, subdued. Among others he reduced the Saxons, a patriotic and valiant people, who inhabited a part of Germany. One object in this conquest was to make them Christians. The labor and cost of life and

money expended in reducing this people, were vastly greater than, at the beginning of hostilities, he had reckoned upon. They loved their liberty dearly, and were bitterly opposed to receiving Christianity through compulsion; hence they fought long and bravely, and occupied the resources of their powerful enemy for several years in a vigorous, destructive warfare. Beside the trial of arms Charles made severe laws by which he hoped to terrify them into submission and the adoption of Christianity. Six crimes were specified, of which if any Saxons were guilty they were to be punished with death. These laws were published before they were conquered, and were as follows: "The refusal of baptism; the false pretence to baptism; a relapse to idolatry; the murder of a priest or bishop; human sacrifices; and eating meat in Lent." But they could atone for all crimes by baptism, and on the reception of that sacrament they were made equal with their conquerors. At length, in the year 785, after a determined resistance of thirteen years, the chiefs of the Saxon nation submitted to the authority of Charlemagne, and promised, to their life's end to give the religion of Christ their hearty support. To aid them in keeping inviolate this oath of allegiance, a great number of religious teachers were sent among them, who erected schools and founded monasteries to afford them the necessary instruction.

Charles employed the same means with the Huns, a fierce and barbarous people of Pannonia, who, overpowered by his victorious arms, were compelled to choose between slavery and Christianity. They preferred to be called a Christian people, and be free.

These conquests, made in the name of Christianity, were prompted more by ambition than by a love of the Gospel. That he might make his success in arms the more

complete, he did not scruple to form an alliance with the Mahometans, though the deadly enemies of the truth, by which he engaged them to oppress the Greeks. Nor was his private life without blemish, for he is said to have had no less than nine wives, or concubines, and a large posterity of children as the fruits of these unlawful relations. Yet he was the liberal patron of learning and learned men, and professed to be a student and an author himself. But in the modern use of these terms he did not merit the honor of being called either. His patronage of learning, and the schools he founded have secured to him the deserved gratitude of mankind. It was during his reign, and by his generous encouragement, that the renowned University of Paris was founded. He secured the prayers and flattering favor of the clergy by this interest, and by the bountiful liberality he showed to the holy orders. Of all the clergy, the bishop of Rome appears to have been most highly favored with his bounty. In the reign of Pepin, his father, the temporal power of this bishop began. This prince had expelled the warlike Lombards from Rome and vicinity, in the year 754, and, on their expulsion he bound them, by a solemn treaty, to surrender to the see of Rome, that city, and the country in its immediate vicinity, with all its cities and castles. The extent of this estate is not clearly defined in the annals of the times. A guilty conscience appears to have caused Pepin to grant this grand donation, by which he hoped to pay the penalty of his sins. Upon the death of this prince, the Lombards made another attempt to regain their lost possessions in Italy. At this time Adrian the First was bishop of that see. Unable to defend his possessions, he fled for succor to Charlemagne, and implored his aid. Ever ready to extend his power, and, perhaps, venerating the person of

Adrian, he promptly espoused his cause. He advanced into Italy with his army, and completely reduced the kingdom of the Lombards, which had stood more than two hundred years. He now proclaimed himself their king, and then visited Rome, and, while there, confirmed the grant bestowed by his father on that see, and also added several more cities to the estates of the church. But this apparent generosity of Charlemagne possessed less merit in fact than it seemed to deserve. Before he made the donation he was told that when Constantine the Great removed the seat of the empire from Rome to Constantinople, he gave up Rome and its adjacent territory to be possessed by the church and governed by the bishops of Rome. This fiction, no doubt, had great influence with him, especially when he was warned that should he withhold this donation he would incur the wrath of God and the displeasure of St. Peter. Adrian and his clergy were prompt in repaying him, in their way, for his generous deed. An opportunity offered by which, while the bishop of Rome would appear to bestow honor and confer a favor, he would by the same act increase the glory of his own power. On a visit to Rome, at the end of the eighth century, Charlemagne appeared at Christmas in the church of St. Peter. After the celebration of the Holy Communion Leo suddenly placed a precious crown on his head, and the dome of that majestic temple resounded with the acclamations of the people; "Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans." The emperor declared, after the ceremony was past, that he was ignorant of the intention of Leo, which, had he known before, he would have avoided by remaining away from the city. The gratitude of the Roman church for his services in her

endowment and in the cause of Christianity at large, was cherished, and in the twelfth century we see her bishop, Paschal the Second, enrolling his name in the calendar of the saints. The world at large is indebted to this emperor for his zeal in the cause of education, and his untiring efforts to expel that darkness of ignorance which prevailed. In this work he was encouraged and ably seconded by his tutor, Alcuin. This eminent scholar had held the office of abbot at Canterbury, England, from whence he was invited over to the court of his royal patron. He instructed the emperor in rhetoric, logic, divinity and mathematics, and, with his aid, labored to spread abroad through Europe a love of learning, and to dispel the pervading ignorance of the times. He was the author of many works which, for the age when they were written, have the merit of being sprightly and elegant. Alcuin was the chief agent employed by Charlemagne in his great work of founding the University of Paris. But this learned abbot was but the brightest light of a large number of others who were drawn within the empire of Charles by his bounty and zeal, and who distinguished themselves in various branches of literature. This prince was successful in awakening a zeal for learning among all classes of society, while he encouraged his people in the pursuit of knowledge in every branch, human and divine. Also, by his express order, all the bishops in his empire erected Cathedral schools in which those of the youth whose lives were consecrated to the service of Christ were to be instructed in scientific and religious knowledge. These schools were so called because they were near the principal church edifice in the diocese, and under the immediate care of the bishop. Those abbots also who had any zeal for the welfare of society and the prosperity of the Church opened

schools in the monasteries, in which the more learned of the fraternity taught those several branches of education adapted to the future occupation or profession of the scholars. The emperor also erected the famous Palatine school which was designed to banish ignorance from his court, by the education of the princes of the royal family and the children of the nobility. It was placed under the care of the most accomplished teachers the times could produce. But it is a subject of regret that these wise and noble efforts to elevate and improve the standard of learning were not followed by those happy results which those who conceived them had hoped. It is not a matter worthy of surprise, however, when we consider that the most accomplished scholars of that age, with few exceptions, were neither men of genius nor of science. Their systems of instruction were very imperfect, and what knowledge they imparted was a poor skeleton of the learning of earlier ages. The whole system of their education consisted in what they called the *seven liberal arts*, embracing grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. And the extent of their knowledge of these sciences was very meagre, and their mode of teaching them wretched in the extreme. In most of the schools the teacher did not venture beyond the first three of the above-named studies.

Charlemagne likewise surpassed all other princes of his age in the degree of veneration he showed for the Scriptures. In addition to that knowledge which is necessary to salvation, he believed they possessed the germs and principles of all arts and sciences. It is probable that his veneration for the Scriptures, and his belief in their scope of revelation, were impressed on his mind by Alcuin. He encouraged, by every means, the learned and pious in his

dominions to develop and publish the contents of the sacred volume, while he exerted himself in correcting the errors of the Latin translation so that no obstacle should stand in the way of his pious zeal, of proving the Bible to be the depository of all kinds of knowledge that is necessary, or of advantage, to man to know. This zeal and industry on the part of the emperor awakened the drowsy energies of the clergy and led them to apply themselves more to literary pursuits than they had ever done. Persuaded that most of the clergy were too ignorant to explain the doctrines contained in the Gospels and Epistles that were prescribed to be read in public worship, he appointed Alcuin and Paul, a deacon, to prepare a series of sermons upon these portions of Scripture. The exposition they required for these discourses they drew from the writings of the fathers. This famous work received the title of the *Hanites*, or Sermons of Charlemagne. The ignorant clergy were required to commit them to memory and recite them to the people. The clergy being thus relieved of the care and toil of preparing their own sermons, were encouraged in their ignorance and indolence. Such, of course, was not the design of the emperor, who only wished the people to be edified and improved. He proceeded yet further in his efforts to elevate them by having the lives of the most illustrious saints published in a small volume for circulation. By this means he hoped to illustrate the Christian life in so practical a way as to induce the clergy and people to imitate their example. His zealous efforts were but partially rewarded, and his bright hopes but partially realized. On the subject of the worship of images he took sides against the Bishop of Rome and the decrees of the Council of Nice assembled by Irene. He took a lively interest in this question, and his views

were in harmony with the judgment of the Church in France, England, and Germany. In these countries the clergy generally held that images might be lawfully preserved and even put up in churches, but at the same time they condemned all adoration of them, as an insult to God, and sinful. By the advice of the bishops of France he appointed several of the most learned and prudent divines in the empire to write a work on this controverted subject. In obedience to this instruction four books appeared, which he sent to Adrian in the year 794, hoping by this means to convince that prelate of the error he had committed in approving the decrees of the late Nicene council, and to induce him publicly to withdraw his approval of them. In these books, the weakness and folly of the reasons offered by those who had passed those decrees in favor of image worship, were clearly and severely exposed. Adrian, like his successors, not willing to admit that he had erred, or not being convinced of his error, and yet feeling that it became him to respect the action of so high and mighty a prince, wrote a reply to the four books. But his apology for the worship of images was so destitute of good reason and authority, that it failed to secure the respect of those of good sense and moderate views. At the council assembled by the emperor at Frankfort, in the year 794, to consider the substance of these four books, and at which three hundred bishops were present, the opinions expressed in them were solemnly confirmed, and the worship of images was unanimously condemned. By this important decision in the latter part of the eighth century, we learn that the churches of England, France and Germany were free to call a council without the consent of the bishop of Rome, to pass decrees without his approval, to decide unanimously that he had erred, and that too upon a religious question of vital importance.

CHAPTER III.

AFTER the beginning of the eighth century *A. D.*
a large part of Germany yet remained *700-735*
in a state of barbarism. Many attempts had been made to infuse into these dark abodes the beams of revealed light, and in this good work Christian kings and princes had joined with the clergy; but their united efforts had proved a visible failure. In this century, however, the work was done, and the faith and hope of the righteous laborers were rewarded. The chief instrument employed in this glorious service was Winifred, an English monk, afterward known as Boniface. He was of noble birth and endowed with great abilities that fitted him, above others, for the hard and dangerous mission upon which he entered. His first effort upon his task was made in the year 715. But he had scarcely entered upon it when a war broke out between Charles Martel and Radbod, the king of that part of Germany. This event compelled him to abandon the attempt and he returned to England. Four years later he renewed the effort, at which time Gregory the Second was bishop of Rome, from whom he received authority to preach to all the Germans. In the year 723 he was consecrated bishop, by Gregory, under the name of Boniface. Being thus encouraged by the highest token of confidence from his metropolitan, he entered afresh upon his labors. In the meantime, he was greatly encouraged and assisted by Charles Martel, duke of the powerful German tribe called Franks. He was also aided

by many co-laborers from England and France who piously and zealously joined his mission. Being thus ably seconded, his heart was strengthened, and, being blessed by the Divine Spirit in his work, the churches so rapidly multiplied within his jurisdiction that it became necessary for him to have episcopal help. He was now advanced by Gregory the Third to the rank of archbishop. Under the patronage of Carloman and Pepin, sons of Charles Martel and kings of France, which country their father had conquered, he established several bishoprics, and founded, in the year 744, the famous monastery of Fulda. His last promotion, won by his faithful and successful labors, was his advancement to the see of Mentz, as archbishop. This honor, and sacred trust, was conferred by Zachary, successor of Gregory the Third, by whom he was at the same time appointed primate of all Germany and Belgium. Boniface cherished an affectionate interest for Friesland, that part of Germany in which he began his labors, and in his old age he returned there to spend the sunset of his days, hoping to enjoy a serene close to his laborious and eventful life. He was accompanied to his retirement by fifty monks drawn to him by affection and veneration. But how little do the wisest men know what the world has in store for them. The history of this venerable prelate painfully proves this fact. He had appointed a day to confirm those whom he had baptized, and they were to assemble on the plains of Dokkum. But on the appointed day he beheld on those plains not his converts, but a band of pagans who had resisted his preaching and were there armed with shields and lances to be revenged on him for the conversion of their countrymen. The servants, after the example of St. Peter, drew their swords to defend their apostle, but he forbade them, saying, "Children, for-

bear to fight; the Scripture forbids us to render evil for evil. The day which I have long waited for, is come; hope in God, and he will save our souls." The pagans then murdered Boniface and his fifty companions unresisting. This sad event happened in the year 755, and in the fortieth year after his arrival in Germany, and the seventy-fifth of his age. The Christian Germans would not suffer this bloody deed to go unpunished, but assembled a large army, attacked the pagans, slew many of them, pillaged their country, and carried off their wives and children. This conduct was by no means in harmony with the spirit of Christ but the fruit of those barbarous customs from which they had not yet been effectually weaned.

Though Boniface received the title of Apostle, and, no doubt, in some degree merited that sacred name, yet we are bound to record the fact that he did not, in all respects, follow the example of the honored Twelve. His eye was not single to the glory of God in his efforts to extend His kingdom on earth. The glory of the see of Rome and the power of its bishop shared in his affections; nor did he wield the simple armor worn and used so well by St. Paul in propagating the Gospel. He resorted to those artificial means which had been used by some of his late predecessors in missionary labor, and which consisted in pious frauds practised upon the ignorant barbarians, which became better the profession of the juggler than of a Christian minister. In his writings he also shows too much of that overbearing spirit which marked the conduct of the chiefs in the Church of his times. He exhibits the art and cunning in which he had schooled his mind and a great ignorance of the true nature and genius of Christianity. Yet he was not without wise counsellors, and appears to have highly esteemed, especially, the advice of Daniel,

bishop of Winchester, whom, on several occasions, he asked to give him instruction in his work. On one occasion he was told by this prelate how he should proceed to reason with idolaters, "Do not contradict, in a direct manner," said Daniel "their account of the genealogy of their gods; allow that they were born from one another in the same way as mankind are; this concession will give you the advantage of proving that there was a time when they had no existence. Ask them who governed the world before the birth of their gods. Ask them if these gods have ceased to propagate. If they have not, show them the consequences; namely, that the gods must be infinite in number, and that no man can rationally be at ease in worshipping any of them lest he should, by that means, offend one who is more powerful. Argue thus with them, not in the way of insult, but with temper and moderation, and take opportunities to contrast these absurdities with the Christian doctrines. Let the pagans be rather ashamed than incensed by your oblique mode of stating these subjects. Show them the insufficiency of their plea of antiquity; inform them that idolatry anciently prevailed over the world, but that Jesus Christ was manifest in order to reconcile men to God by His grace." On another occasion, being distressed and cast down because of the shameful conduct of some priests, and not knowing how to deal with them, he again appealed to Daniel for counsel. In reply he was advised to bear patiently what he could not mend; to beware and not make a schism in the Church under pretence of purging it; and at the same time, to exercise discipline on notorious offenders.

It would be unjust to give all the glory of successful missionary labor in this century to Boniface. There were other noble laborers, among whom it is a pleasure to re-

cord the names of Corbinian, a French monk, who devoted his life to the same, preached to the Bavarians and others of the German nations, and was finally made bishop of Freysingen; Firman, also a Frenchman by birth, who was a bright light amidst the dark abodes of Paganism, and who suffered severely in his labor of love among the Swiss, Bavarians and others; and Lebwin, an Englishman, who labored with great courage and zeal among the Saxons and Frieslanders.

There were a few writers who also did good service to the Church in this century. Among the Greeks there were some scholars of genius and talent, and had it not been for the tumultuous state of the empire, their zeal and ability might have preserved science and literature from decline. But the Church and State being constantly threatened with destruction, the learned were left destitute of that protection and encouragement which a state of peace and tranquillity would have afforded, and hence they have left but few monuments of genius and learning worthy of preservation. There were controversies without end upon image worship, essays on the fabulous exploits of saints, and much writing on subjects that were of no advantage to the Church or the world. John Damascenus, the last of the Greek fathers, composed a complete body of Divinity, which he published in four books. His work was greatly admired, and became the standard, on this subject, in the Eastern church. The same author, with equal care and diligence, composed another work of merit, in which he collected the opinions of the best ancient authors concerning the doctrines of the Christian religion. The zeal of this writer, in defence of the worship of images, exposed him to the severe hand of the emperor Leo.

In the West there was the same dearth of able writers.

There were none of merit in Science, and in Theology no clear and full exposition of Christian doctrines appeared. The Irish seem to have been, at this time, the most free and independent students of this most noble study, and to have surpassed all others in their love of learning.

But no character or author of this century merits a higher place in the veneration of mankind, or the annals of the times, than Venerable Bede. He was born near Durham, England, in the year 672. From his youth he appears to have possessed eminent piety, and in riper years was looked upon as the most learned man of the age, as well as the most saintly. His time was devoted to pious exercises, study, public instruction in religion, and in the writing of books on all branches of knowledge that could be of service to his countrymen and that were known in his time. His knowledge of the Greek and Hebrew languages surpassed all other Western scholars and, for the age, was truly excellent. He wrote many works, of which no one has been of so great service to the Church, in later ages, as his history of the English church from its foundation to his own age. He wrote commentaries on the Scriptures which have also been admired.

He was not an elegant writer, but his treasury of knowledge, his life, and his works, have caused him to be remembered in history by the title of *Venerable Bede*. But his intense application to study exhausted his strength, undermined his health, and hastened him to his grave. He was employed in writing a book when death overtook him. Seeing that his end was near, he said, "If my Maker please, I will go to him from the flesh, Who when I was not, formed me out of nothing. My Soul desires to see Christ my King, in His beauty." He sang the Gloria Patri and died in perfect peace and without a struggle, in the year 735.

CHAPTER IV.

A SUBJECT of unusual importance awakened a new controversy in the Church in *A. D.* 735-799 the latter part of the eighth century. The Nicene creed, which had its origin at the first general council and was perfected at the second, being the first of Constantinople, has been enlarged, as we have it, by the addition of two words, without the authority of a general council. As it was left by that Catholic assembly, it says of the Holy Ghost—"Who *proceedeth* from the *Father*, Who with the Father and the Son, etc." But in the course of time the Western churches added to this sacred symbol the words, "*Filio que*" (and the Son,) thus making it read—"Who proceedeth from the Father and from the Son." This addition had its origin in the brain of a Spanish king named Reccared, who, up to the time of introducing it to the world, had been a barbarian in character and an Arian in faith. In the year 589 he professed to be converted to the catholic faith, and in his affected zeal for the God-man, had the presumption to add these words to the creed used in his dominion. For many years this Spanish addition remained in obscurity. But it found an advocate and powerful friend in Charlemagne, which made it popular in his empire, and he signified his earnest desire that it should be introduced everywhere. This subject was discussed at the council of Gentelli, near Paris, in the year 767, at which delegates sent by the emperor were present. At this council the defenders of the addition to

the creed contended, strangely, that it was so composed by the second general council ; which statement shows great ignorance or dishonesty. This unauthorized change, introduced and supported by the power and influence of temporal rulers, spread a cloud over the Church, whose shadows have obscured much of its glory to the present day.

In addition to the internal trials and conflicts of the Church there were also external difficulties and embarrassments that hindered the diffusion of Gospel truth. These troubles increased in magnitude as the household of faith became more and more weakened by internal contests and divisions. The errors of the Arians, Manichæans, and Marcionites began to recover their influence over the minds of men in the East, and made fearful progress, drawing away the sheep from the true fold.

The Monothelites also regained much of their lost power, and again flourished in various parts of the world, while the Nestorians and Monophysites enjoyed repose and increased in numbers under the Mahometan rule.

In the meanwhile, Elipand, archbishop of Toledo, proposed a question to Felix, bishop of Urgel, which resulted in a heated controversy. This question was—"In what sense is Christ the Son of God?" To this it was answered that "Christ, considered in His Divine nature, is truly and essentially the Son of God ; but that, considered as a man, He was only so in name and by adoption." This doctrine was published and defended by two prelates, Elipand in Spain, and Felix in Septimania. On the contrary, Adrian, bishop of Rome, and the greater part of the Western clergy maintained that this doctrine was none other than the Nestorian heresy renovated, since it divided Christ into two distinct persons. This opinion of the doctrine was sustained by the decision of four councils—one assembled at

Narbonne, one at Ratisbon, one at Frankfort-on-the-Main, and one at Rome. Finally, at the council at Aix-la-Chapelle, Felix was required to renounce his error and change his opinion. He promised to obey, and publish his doctrine in different form. But the change he made was only in form, not in fact, and was done to avoid the issue he dreaded. He still, at heart, cherished the condemned doctrine, and died in its belief, at Lyons, whither he had been banished by Charlemagne. Elipand, in the meantime, lived secure in Spain under the government of the Arabians. No doubt he was encouraged in his error by the favor of the Mahometans, who seized every opportunity to weaken the Church by fostering among its members a divided sentiment.

These enemies of the cross, had they carefully studied the genius of Christianity, its doctrines and history, would have found an additional cause of triumph in the growing degeneracy of its adherents. For the greatest calamity that befell the Church was the decline in that purity and simplicity bequeathed it by the Apostles and early fathers. So great had now become the corruption of a multitude of the clergy, and so lax the discipline on the part of the rulers of the Church, that temporal rulers were constrained to interfere and pass severe laws for the restraint of their excesses. But they defied the laws, and refused to change their manner of life. From what we can learn in the records of the times, it is a wonder how they could retain their hold on the veneration or even respect of the people. We can only account for it by reflecting on the condition of the people before they were converted to Christianity. Then they were completely subject to the power of the heathen priests, and in all things guided by their instruction. Thus were they brought up, and, when they became

Christians, they retained this principle of deference, and naturally paid the Christian priesthood the same regard they had the pagan. The clergy were very willing to accept this reverence, since it was not diminished by their profligacy. This blind credulity of the laity was further imposed upon by the doctrine taught them, that the anger of God, because of sin, could be appeased by generous offerings of money and gifts. The rich eagerly seized upon this refuge, and gladly lifted the burden from their consciences, and banished the terrors of a judgment to come, by generous offerings to those who held the keys of the kingdom of heaven. By this means the Church obtained immense revenues. As the power of the clergy over the minds and consciences of the people was apparent to princes, who were not able to prevent it, they generally were eager to cultivate the good will of the rulers of the Church, so that they might more effectually influence their subjects. This, they found, could be most successfully done by a generous patronage of the various religious orders. Hence we find Charlemagne bestowing upon the bishops, especially, the most lavish bounty. It was an easy way of quieting the murmuring spirits of his large empire, most of which had been subjugated by military power. By this debasing spirit of mammon, the preachers of the Gospel, and the professed models of holy living, who should have illustrated by their lives the doctrines they taught, became as distinguished for wealth, pomp, ambition, and worldly display as the vainest of the ungodly. Some bishops became dukes, counts, marquises, judges, legislators, or sovereigns. They gave laws to nations, and led armies to battle. This ambition of wealth and civil power among the clergy was encouraged and made popular by the example of the Roman pontiff. The barbarous nations who received the

Gospel through the Roman missionaries were taught to look upon the bishop of that see in the same light they had formerly done upon their chief priest. For this person they had cherished a profound and awful reverence. Hence arose the opinion that whosoever was excommunicated by him lost all civil rights and privileges, and, worst of all, was sure of eternal punishment. This degree of reverence, abused by him that received it, gave rise to rebellions of subjects against their lawful sovereigns, bloody wars and massacres which augmented the power of the bishop of Rome till it reached a monstrous size.

By an historian of great merit, Gregory the Second is called the first *Pope*. His reason for beginning the succession of Popes with this bishop is his rebellion against his lawful sovereign, Leo the Third, induced by the controversy about the worship of images, which rebellion ended in the actual separating of Rome from the government of the empire. This word signifies *father*, and was used in earlier times for all bishops, who were called *fathers* of the Church, and sometimes by yet more noble titles, as FATHER of *fathers*, BISHOP of *bishops*.

In the annals of the French nation we find the following illustration of the power of the Roman pontiff at this time.

During the reign of Childeric the Third, Pepin was the mayor of his palace, which post was nearly equal in influence to that of the throne. But with this power he was not satisfied, and aspired to the throne itself. With this object before him, he assembled the representatives of the states of the realm in the year 751, and proposed to them his ambitious scheme. These representatives were in favor of the usurper, but thought they ought first to consult the Pope. Pepin, led by this advice, sent ambassadors to

Zachary, then Pope, to inquire whether the Divine Law did not permit a valiant and warlike people to dethrone a mean and indolent monarch, who was incapable of discharging the duties of his office, and to put another in his place, who had proved himself able to rule. It happened at this time that the Pope wanted a strong arm to help him against the Greeks and Lombards. Pepin, with his power, was just the instrument he coveted at this crisis. To secure this aid, by bringing him under obligations to him, the Pope decided in favor of the usurper, and, at once, without resistance, the unhappy Childeric was dethroned and his crown given to Pepin. This decision of Zachary was solemnly confirmed by Stephen the Second, his successor. In the year 754, Stephen went to France to solicit aid against the Lombards, and while there he dissolved the obligations of the oath by which Pepin had bound himself to his lawful sovereign. To make the usurper's title to the crown as sacred and secure as possible he anointed and crowned him, with his wife and two sons, for the second time. This service of the Pope was amply repaid in kind by Pepin, and the reward has proved, since his day, a source of immense revenue and power to the Roman see. Pepin complied with the Pope's wish, made war upon the Lombards, and overturned their power. He then presented to the Pope what are called the Estates of the Church. Here began the temporal power of the Popes, which is the reward of treason against the throne of a lawful ruler. This Estate was confirmed and enlarged, as we have seen, by the son of Pepin, Charlemagne.

The state of the monastic orders shared the general decline in morals and religion. Their discipline was, for the most part, a dead letter, having been deprived of its severity by the modification of its laws, or the laxity of its

execution. Those alone preserved their discipline who were far removed from the luxury and indulgence of the clergy, and dwelt in the deserts of Egypt, Syria, and Mesopotamia. Those who resided near towns and cities and in populous districts, frequently disturbed the public peace by exciting a spirit of rebellion among the people against their rulers. This made it necessary for those rulers to enact severe laws to restrain their turbulent spirits. Most of the Western monks professed to follow the rules of St. Benedict. There were colonies of other orders interspersed among them. As these societies increased in wealth, they became luxurious, and, throwing away all the restraints of their order, became corrupt.

Hitherto the clergy had been distinguished as *regular* and *secular*. The *secular* were those who had never taken upon them monastic vows; such were the bishops, priests, and deacons. The *regulars* were the abbots and monks. But the latter having involved their order in disgrace by their shameful lives, a new order sprang up between the *regulars* and *seculars*. Those who composed it were so far monks as to live in the same dwellings with them, to eat at the same table, and to assemble at the same house for prayers. They were so far secular as to perform the duties of a pastor to his flock in parishes to which they were appointed. This new order received the name of *Canons*, and was founded about the middle of the eighth century by the bishop of Mentz.

Many and great miracles were said to have been performed in this century, but the impartial writers of later ages have pronounced them simple forgeries. The Satanic practice of deception, with the professed design of doing some great good thereby, grew in favor in this age. The wonder-workers of that dark period appear to have

suffered no scruples of conscience to prevent their impressing the minds of the ignorant masses by fraud, since these arts increased their veneration both for the Church and the clergy. It must be admitted that the general ignorance of the sacred orders, as well as of the laity, was so great that anything wonderful in nature was readily received as a miracle, and that works of art, which excited wonder, could easily be made to appear supernatural. The history called "The Acts of the Saints," said to have been performed in this and the following centuries, must force upon the intelligent and candid mind the conviction that the pretended miracles of the eighth century were fictitious.

CHAPTER V.

AT this period we find civil rulers still *A. D.* maintaining their supremacy, not only *731-799* as chiefs in their own dominions, as magistrates, but also as heads of their respective churches.

In the East, the emperors were constantly admitted to hold this rank, and in the West, though there were those among the most zealous partizans of the Pope who expressed doubts about the supremacy of the Italian monarchs, yet history plainly shows that they were supreme. Even the wisest and most reliable Roman writers admit this fact. Adrian the First, in a council of bishops assembled at Rome, formally conferred upon Charlemagne and his successors the right of election to that see, for it was only a matter of form, since that emperor possessed the right already. Though neither he nor his son Louis were disposed to use this power to its full extent, yet they reserved the power by approving and confirming the nominations made for Pope by the Clergy and people. To make the consecration of the Pontiff valid, it was necessary that the emperor's ambassador should be present; while the Popes were required, as other citizens, strictly to obey the laws of the empire.

The French kings appointed special judges whom they called *envoys*, whose duty it was to inspect the lives and manners of the clergy of all orders, to take account of their contests, to end their disputes, to enact laws concerning public worship, and to punish them when found

guilty of crime. All churches and monasteries were required to pay a tax into the public treasury proportioned to the value of their lands and other possessions. If any were exempt, it was only by the favor of the temporal power. Yet the clergy had reserved rights with which the temporal power did not interfere. The right to govern the Church and exercise its discipline, and the decisions relative to doctrines, were left in their hands. The decisions of the Pope upon matters of religious difference, were not received as authority, but he was required to convene councils to settle these differences when they arose. When controversies sprang up in the provinces upon religious questions that required the intervention of the Church, the bishops of those provinces proceeded to act independently in the case. This fact is established by the action of the councils assembled by the French and Germans to determine what to decree concerning images. The emperors and sovereign princes held the right and exercised the power of convening councils and presiding over them when in their own dominions. None of the decrees passed by these councils became laws till they had received the signature of the head of the nation. In this way the spiritual power of Rome was prudently limited and bounded by the temporal. But the ambitious Popes fretted under these temporal restraints and used every means, in the present and following ages, to become absolute in all things. To accomplish this end, they made the most extravagant pretensions, claiming not only that, of right, they were entitled to the sole rule of the Church, but that in civil matters they were superior to emperors and princes, and had jurisdiction over all the temporal powers of the earth. Though these pretensions were utterly fallacious and savored of an insane ambition, yet they sustained them with

all their might. The wars and tumults that prevailed in the following century aided much in making these pretensions successful.

With this ambition of wordly power on the part of the Roman see was a kindred ambition to increase the number and magnificence of religious ceremonies. These excesses were chiefly apparent in the celebration of the Lord's Supper, the most precious and sacred rite of our holy religion. The simplicity of its institution was taken away, and as much of ceremony and mystery as could well be devised were thrown around it. There appear, also, at this time, traces of the celebration of *solitary masses*, as they were called, which were the celebration of the Holy Communion, in private, by priests, for the benefit of souls departed to their imaginary purgatory. Though these masses were forbidden by the laws of the Church, yet they were of so great profit to the celebrant that it was found difficult to suppress them. At a council held at Mentz, by the command of Charlemagne, these celebrations were condemned as criminal novelties and the fruits of avarice and sloth. This monarch, though devoted to the interests of the see of Rome, which devotion he seems to have inherited from Pepin, his father, yet exerted himself manfully from time to time to stem the current of evil practices and principles introduced into the Church. We have seen how boldly he opposed the worship of images. He also tried to limit and fix the number of festivals, and he forbade the consecration of church bells by sprinkling them, which practice was now becoming popular in his dominions. Other Church matters were also regulated by him to the benefit of the cause of piety and pure religion. Yet there is apparent in the history of this illustrious monarch a continual conflict between his sense of duty to God and

the Church, and his devotion to the see of Rome and his own worldly ambition.

And now, leaving the continent for this century, we will pass over to the extreme West and finish the history of the age by a brief survey of the state of the Church in England and Ireland.

The English church offered more light to the Christian world, both in learning and religious zeal, than any other of its divisions. The flames of piety that adorned this branch of the kingdom of our Lord were among the purest of any age. There was also a growing harmony between the Saxons and the Picts and Scots. In the early part of the century, Naitan, king of the Picts, and his people were induced to conform to the Saxon custom of observing Easter. This prince also introduced the style of church building adopted by the Saxons. While, however, many of the northern inhabitants of the island conformed, in this respect, the British Christians continued to observe Easter as they had ever done, and also refused to conform in other respects to the peculiar customs introduced into Britain by the Roman missionaries.

The Church among the Saxons was ably represented in her bishops and clergy. In the year 731 there were seventeen sees and sixteen bishops, only one see being vacant. Of these sees the kingdom of Kent had two, the East Saxons one, the West Saxons two, the South Saxons one, the East Angles two, Mercia, five, and Northumbria four. At this time, Tatwin, the ninth Archbishop of Canterbury, was ruling that see. He died the same year in which Venerable Bede departed to his rest. While the Church of England made progress in this century and furnished the brightest lights of the age, still it was scourged by continued and bloody civil wars, and the inhabitants

were a prey to superstitious fears. Nor should we be surprised that wonderful events in nature could alarm the people of an age so destitute of a knowledge of her laws. An example of this terror and its cause is given us by Bede. He says that, "In the year 727 there were two comets made their appearance. One of them went before the rising sun in the morning, the other followed him when he set at night, as it were, presaging much destruction to the East and West. One was the forerunner of the day and the other of the night, to signify that mortals were threatened with calamities at both times. They carried their flaming tails toward the north, ready as it were to set the world on fire. They appeared in January and continued nearly a fortnight, at which time a fearful scourge of Saracens ravaged France with miserable slaughter. But they, not long after, in that country, received the punishment due their wickedness." At a later date in this century there was seen a fiery cross in the heavens after sunset. About the same time the land of the South Saxons was visited by a remarkable scourge. It appeared in the form of serpents of the adder species, in immense numbers. A scourge of a yet more formidable character to the Saxons began now to appear on the English coast. This mighty scourge came from Denmark.

In the reign of Bertric, one of the Saxon kings, three ships anchored on the coast and the men on board landed. As they were strangers, the sheriff of the district rode up to them with the design of taking them to the proper authorities, that they might make known who they were and for what purpose they had come. But he was assaulted and killed on the spot, by which hostile act these strangers showed to the inhabitants that they had come for no good purpose, which con-

clusion we will see confirmed in the history of the next century.

The Irish church in this century emulated the noble example of the English in good works. She furnished some of the ripest scholars of the times and some of the most saintly characters. Among these the most eminent was Virgilius, bishop of Salzburg. He built the Cathedral of that see and consecrated it to the memory of St. Rupert. On this work he was employed thirteen years. He also founded many monasteries, repaired those that had gone into decay and labored with untiring zeal to build up the Church in his diocese. But his labors were not confined to these limits. Among other efforts outside the bounds of his jurisdiction, he sent a bishop and several clergy to the province of Carinthia for which labor he has been called the Apostle of Carinthia. He died in A. D. 785.

A few years before the death of Virgilius, two missionaries from Ireland, remarkable for their singular mode of preaching, visited France. Their names were Clemens and Albinus, and they went in company with some British merchants. Thoroughly learned in the Scriptures, they appeared day after day among the merchants and cried, "If any desire wisdom let him come to us and receive it, for we have it for sale." This singular conduct perplexed those who heard them and made many think they were deranged. But Charlemagne, hearing of their preaching, sent for them and asked them many questions. Being pleased with their answers, he sent Albinus into Italy and gave him charge of the monastery of St. Augustine, at Pavia. Clemens he persuaded to remain in France, and to open a school for pupils of every rank. The Irish church was further adorned in this age by the justly celebrated John Scotus. She also presents a model of zeal in the cause of

missions, having sent her devoted missionaries as far northward as Iceland, which country was then called Thule or Tyle. This mission she faithfully sustained till her clergy were expelled by the Norwegians.

CHAPTER VI.

IN the East, the ninth century opened with a *A. D.* succession of calamities. The Arabian and 800-855 Bulgarian armies vanquished the armies of the empire, and there was a succession of incompetent rulers on the imperial throne. In the year 813, Leo the Fifth became emperor. He was a good soldier, but ignorant of law and letters. The chief officer in his armies conspired against his life, but was detected, seized, and condemned to be burned alive. Leo fixed the twenty-fifth day of December as the time for his execution. But the pious empress, Theophano, prevailed on the emperor to change the time of the execution, and preserve from so foul a desecration that holy day on which the Saviour was born. As Leo was about to celebrate the day of Christ's nativity, a chosen band of priests and singers were admitted into the palace by a private gate-way, to sing the matins in the chapel. But with this company also entered a band of conspirators clothed in the habit of monks with swords under their robes. They lurked in the shadows reflected by the angles of the chapel until the singing of the first psalm, in which the emperor himself took part. This was the signal to do the bloody deed. They rushed forward and surrounded the royal victim. Without a friend or a weapon, he grasped a weighty cross and stood at bay against the hunters of his life. He asked for mercy, but the assassins replied, "This is the hour of vengeance, not of mercy." By a well-aimed blow of the sword of one of

his enemies the right arm that wielded the cross was severed from his body. He was then killed without further resistance, falling at the foot of the altar in the royal chapel.

Michael, the conspirator whom he had condemned, was now released and placed on the throne. So great was the haste of this act that the fetters that were fastened on his legs remained on for several hours after he was seated on the throne. His reign was inglorious and stained with the blood of barbarous deeds. In the year 829, he was succeeded by Theophilus, a ruler of little merit, though brave, and generous to his friends. He engaged in five expeditions against the dreaded and ever encroaching Mahometans, in which he won considerable glory; but his army was finally defeated with great slaughter. The circumstances of his marriage became a part of history, and to some, no doubt, the most interesting event of his life. In selecting his bride he revived an ancient but long-abandoned custom. The virgin daughters of the nobility were assembled in the palace and ranged in two ranks. Taking a golden apple in his hand, Theophilus walked between the ranks of the noble beauties. When he arrived before one whose name was Icasia, her charms arrested him. The position of both was embarrassing and, in the confusion of his mind, he could only say, that "In this world, women have been the cause of much evil." To this remark, the object of his admiration replied, "And surely sir, they have been likewise the occasion of much good." The air of confidence with which this reply was made displeased the emperor, and he passed on. He next addressed the beautiful Theodora, whose modest silence heightened her charms in his estimation, and to her he gave the apple, and she became his bride. So mortified was Icasia at the result of

this scene, that she retired to a convent, where she spent the rest of her days.

On the approach of death, Theophilus gave Theodora the reins of government till his son should become of proper age to take them. The empress possessed the zeal of Irene in her vindication of images, and her name is endeared to the advocates of this species of idolatry, for banishing the enemies of image worship. With this exception she appears to have ruled prudently and frugally for thirteen years. Then, perceiving the ambition of her profligate son, Michael, and the wish of her subjects for his promotion, she prudently resigned the diadem in his favor, and retired to private life.

Michael the Third proved by his reign that he was unworthy of the crown, and also of the name of Christian. He was weak and cowardly, intemperate and lustful, and soon became odious to every class, and especially to the clergy. He not only violated the principles of Christianity, but insulted the sacred orders. The dissipated youth of the city were encouraged by his example in trifling with sacred rites and ceremonies. On one occasion, a buffoon at court was clothed in the robes of the patriarch, and twelve other persons, one of whom was the emperor himself, acted the part of the twelve metropolitans, under his jurisdiction, who were also clothed in mock robes. Thus clad they polluted the sacredness of the altar in their revels and administered a mock Eucharist in a nauseous compound of vinegar and mustard. These impious revels were not concealed from public gaze, but, on a solemn festival, the emperor, with his associate buffoons rode on asses through the streets of the city. In their progress they met the real patriarch at the head of his clergy whom they disturbed and embarrassed by their vulgar shouts and

obscene gestures. So disgusted were all classes with the conduct of this abandoned young prince, whom they had so impatiently urged to assume the crown, that they were now as eager to have his reign come to an end in the most speedy manner. And this desire was gratified, though it was brought about in a barbarous way. In the thirtieth year of his age, while drunken and asleep, he was murdered in his chamber, and his soul hurried to its account.

The murderer of the young emperor was an officer whom he had promoted to the highest rank. This officer now became his successor, under the title of Basil the First. The new emperor was courageous, industrious, and persevering, and his administration vigorous. In the wars he waged against the Arabians and pagans he proved himself an able leader and valiant defender of his country. He also excelled in managing its civil affairs. Beginning with his palace, and the revenues of his throne, he carried his work of reform into the society of the state. Nor were the interests of the Church neglected, but a great number of sacred edifices were erected through his patronage. His reign was suddenly closed, however, by an accident. While hunting, a stag that he was pursuing turned upon him, caught his belt upon his horns and drew him from his horse. A faithful attendant hastened to his rescue, cut the belt and killed the enraged beast. But the injury he received by the fall, before his belt was cut, caused a fever that terminated in death. He expired in the palace, surrounded by his weeping family and subjects, in the year 886.

In the West, Charlemagne survived, the greatest civil ruler of the age. Before his death, which occurred in the year 814, he raised his son Louis, called the Pius, to the

rank of partner in the royal power. In the crowning of this prince, the aged emperor commanded him to take his crown in his own hands from the altar and place it on his own head as the gift of God, of his father, and of his country. This young prince possessed but little of the ability of his father, and, although he finally, upon the death of his brothers, inherited the whole empire, his hand was too feeble to hold and his mind too weak to govern it. Civil war broke out, and, after the loss of a hundred thousand Franks, the empire was divided by treaty between his three sons, who were utterly unworthy and unfit for the high trust. In this partition France and Germany were separated, and thus they have remained to the present day.

In the meanwhile the Arabians were making progress in their conquests. In the early part of the century they completely subdued the islands of Crete and Sicily, and inflicted upon the Christian inhabitants the greatest sufferings. The captives, to the number of seventeen thousand, were carried into Africa and sold into slavery. Other spoils of their conquest were estimated at over two millions of dollars, of which the silver plate of the cathedral of Syracuse weighed four thousand pounds. The victors banished Christianity from the islands, as well as the Greek language, and gloried in the quiet submission of the inhabitants that remained to the absolute rule of the Mahometan faith. Their exultation increased, when, in a short time after the conquest, they witnessed, on one day, the circumcision of fifteen thousand boys, sons of the inhabitants, by which act they were made to profess the faith of their false prophet.

From various ports on the African coast they next fitted out a large fleet and powerful armament, and, crossing

over, invaded the Italian coast. Victory attended their advance and in a short time they had subdued and pillaged a hundred and fifty towns and cities of Italy. Had these infidels been united in counsel, they might have easily subdued the entire country. But fortunately they could not agree. Yet an army of the invaders approached the walls of Rome and desecrated the tombs of the saints. At this time Pope Sergius the Second died, which appeared to add to the calamities of the city, though in fact it proved a blessing; for his successor, Leo the Fourth, possessed qualities that fitted him better for the emergencies of the times. This Pope was born a Roman, and the courage and spirit of the earlier ages of Roman glory fired his bosom. Amidst the desolations of his country he stood erect and resolute, like one of the columns of its once beautiful but now ruined temples. That he might appease the anger of God and secure the aid of His almighty arm, he began his reign with the most rigorous devotional exercises. Though the treasures of the Church were nearly empty, yet, from the means he had, he repaired the walls of the city, as best he could, and built or renewed fifteen towers, at the most assailable points. Two of these he placed, one on each side of the Tiber, below the city, and then stretched an iron chain across the stream to prevent the ascent of a hostile army. He had barely time to put the city in a state of defence when the formidable fleet of the enemy anchored at the mouth of the Tiber, sixteen miles below the city. Their numbers, armor, discipline, and stores were fitted to inspire terror. But Leo had formed an alliance with some Greek cities for the common safety. Cæsarius, a noble youth, who had already defeated these invaders in a naval conflict, came to the rescue and appeared in the port of Ostia with the fleet

of the allies. The Arabians, intent on destroying this fleet, advanced to the attack. They were gallantly received by the Christian allies. While the conflict was raging the elements came to the aid of Cæsarius. A tempest suddenly rose, which, while it harmed not the allies, whose ships were in port and protected from the violence of the winds, dispersed the enemy and drove their ships a wreck on the rocks of the hostile shore. Great numbers of them perished in the waves, and thousands were put to the sword by the victorious Christians. For this great victory Leo expressed his thanks to the Source, and at the same time hung round the altar of St. Peter thirteen bows of pure and massive silver which the victors had taken from the enemy.

The activity of Leo did not cease with this deliverance but continued to the close of his Pontificate, in the year 855. He enriched the Church by lavish outlays of gold and silver, and fortified and improved the Estates of the Church, and left them in a state of security, such as they had not hitherto possessed.

CHAPTER VII.

THE political condition of the Grecian empire *A. D.*
in the ninth century was so deplorable *814-899*
that there was very little chance for the cultivation of the arts and sciences. The liberality of the emperors, some of whom were men of learning and cultivation, and the wise precautions of the patriarchs of Constantinople, resulted in preserving in the imperial city a number of learned men by whose exertions schools were maintained there with some degree of credit. There were some scholars in that city who excelled in poetry and eloquence; some showed, in their controversial writings, an ability to reason with vigor and skill; others wrote the history of their times with correctness and elegance. The controversies with the Roman church awakened their energies and excited them to great industry in research, and the knowledge and use of logic. Talents that might otherwise, amidst the gloom that hung over the empire, have reposed in obscurity were called out in quest of new ideas and produced an elegance in writing and an eloquence in speaking that did much credit to the age. But outside the city the state of learning was generally reduced to the lowest possible standard. The study of philosophy was almost entirely neglected until nearly the middle of the century. Under the reigns of Theophilus and Michael the Third, it was revived, and at the same time there was rekindled a zeal for the study of science.

The Arabians, who had hitherto thought of nothing but

extending their empire, began now to turn their attention to the subject of education. This spirit of literary enterprise was awakened by Almamoun, the governor of Syria and Egypt, who, by the example of his zeal for learning and his bounty in its support, would not suffer the subject to slumber longer. Under this stimulating influence the Arabians were awakened to their duty in this matter, and made rapid progress in learning. Their chief erected schools at Bagdad, Cufa, and many other cities, some of which became famous. He drew to his court men of science from every part, by his generous liberality, secured translations into Arabic of the most valuable Grecian writings, and, in every way in his power, as a wise and great prince, endeavored to encourage literary pursuits. It was under his reign that the Arabians began to take interest in Grecian authors and to impart a knowledge of Grecian learning to the inhabitants of Syria, Africa, Spain, and Italy. From this period begins the record among them of eminent men of science, whose catalogue continues for several succeeding ages, and whose works were of eminent service, not only to their own people, but also to the Christians of Europe. The knowledge of the science of mathematics, of astronomy, and of physics, which Europeans after the tenth century acquired, was chiefly drawn from Arabian authors.

This new source of literary life was more necessary at this time, because the successors of Charlemagne possessed but little of the zeal for learning that animated him. Yet his son Louis devised and carried out several plans for the advancement of learning and science that were of much benefit, and Charles the Bald, also, exerted himself to keep alive a laudable spirit of emulation among learned men. He gave them tokens of his favor as well as

protection, and was enabled to draw around him some of the best scholars of the age. He took a lively, personal interest in their studies, and endowed and embellished seminaries of learning. In a special manner he patronized the Aulic school erected by Charlemagne for the education of the nobility and royal family. In this commendable zeal his royal brother, Lothaire, sympathized, and endeavored to improve the state of learning in Italy. For this purpose he erected schools in the eight principal cities. But his exertions were attended with poor success, as there appear to have been, in this century, no men of scientific merit in Italy.

In England, under King Alfred, education found a more successful patron. This eminent ruler gained a great and deserved fame by his own attainments in learning and science as well as by his liberal encouragement of men of learning. The industry of this monarch was great, and every public interest felt the impulse, and advanced.

The greatest enemy to the progress of Christianity in this century was the disturbed condition of the political world. There was discord between Louis the First and his sons, and also strife between his sons themselves. There was continual fear and dread because of the rapidly advancing power of the Mahometans and the incursions of the Normans. These things served to discourage the pursuit of learning and to positively prevent its general diffusion in the West. To these must be added the carnal lives of multitudes of the clergy who disgraced their high calling and tarnished the glory that should ever adorn the sacred profession.

In the East all things appear to have been carried on by violence. The way to obtain the office of the patriarch of Constantinople was through the favor of the court; and

it was not uncommon for the bishop of that city to be deprived of his office by an imperial decree. Throughout the Christian world the average standard of learning among the clergy was extremely low, many of them being utterly incompetent to compose a sermon worthy of being delivered to the people. When these illiterate clergy found it necessary to compose any matter of importance, they had recourse to some individual who was reported to be sufficiently learned to produce the work. This low standard of learning was caused, essentially, by the civil state of the country, the riches that flowed into the Church, and the ignorance of the nobility. A nobleman who was unfit for the court or the camp found an honorable and luxurious berth in the Church. The rich patrons of churches who dreaded the presence of a vigilant and faithful pastor would select those to minister for them who would, through ignorance or criminality, wink at the sins of their lordly patrons. One circumstance, in a particular manner, served to dim the lustre that should have beautified the lives of the higher clergy. They were placed under obligations to perform certain services for their sovereigns in consequence of the bounty they received from them. The bishops and heads of monasteries often held large estates and many castles upon certain conditions. By these conditions they were bound, in time of war, to furnish a certain number of soldiers, and, in some cases, to take the field in person and march at the head of their troops. In fulfilling these obligations, they did violence to their sacred profession, and robbed their people of those spiritual ministrations that were their due and that they needed. It likewise often happened that unprincipled civil rulers invaded the Church and robbed it of its treasures, and thus prevented the successful propagation of the Gospel. The

clergy, thus suddenly impoverished, were driven to desperate expedients to prevent starvation.

This century also witnessed another step of the Roman Pontiff in his ambitious advance toward supreme power. At this time the bishops of Rome were chosen to that high office by the votes of the clergy and the voice of the people. After this election the choice must have the approval of the emperor before he could fill the chair of that see. But in the year 817, a forged edict appeared which was represented to have been issued by Louis the First, by which this imperial right was abolished and the Romans were allowed the exclusive right, not only to elect, but to install and consecrate the Pope. Though this edict was a forgery, yet after the elevation of Charles the Bald, the change was actually introduced. That prince, having obtained the imperial dignity through the good offices of the Pope, felt himself under obligation to grant the desire of the Romans in this respect. Therefore, in way of payment, he released all future Popes from the obligation of waiting for the approval of the emperor before taking possession of the episcopal chair. The opportunity for securing this accession of power occurred in consequence of civil discord in the state. After the death of Louis the Second, a dreadful war broke out among the posterity of Charlemagne. This state of confusion and conflict gave Pope John the Eighth the opportunity of bringing his own influence to bear with effect upon the election of the emperor. He assumed the right to nominate the person who should receive the crown, and thereby excluded all those nations and tribes from a voice in this matter who had hitherto decided it by the right of suffrage. It was by this means that Charles the Bald got the crown in the year 876. By securing Pope John's influence through rich presents

and bounteous promises, in case he was successful, he was declared emperor, and secured also the support of the Italian princes to his claim. Carloman and Charles the Gross were aided in the same way. After the death of these rulers, the most fearful tumults arose in Italy, France, and Germany, and rent the empire in pieces. Usurpers seized the reins of government in these countries through the aid of the Pope, the highest bidder for his favor being the successful competitor. In this way his temporal power was rapidly increased, and with it advanced his spiritual power. The most candid writers in the Roman obedience confess the fact that the ancient rules of Church government, after the middle of this century, underwent a gradual change in Europe under the influence of the court of Rome. The princes of Europe permitted that supreme authority in Church matters which had been exercised by their predecessors to pass out of their hands, and to be controlled by the Popes. The power of other bishops was, in the meantime, undermined and their rights circumscribed, and even the authority of provincial councils began to decline. The Popes, greatly encouraged by their rapid accession of power, could see no limit to their ambitious hopes. The pretended successor of St. Peter succeeded in making a large part of the catholic world believe that Christ had made him the supreme ruler and judge over His kingdom on earth; that bishops derived all their authority from him, and that the decisions of councils were of no consequence without his approval. In order to preserve the respect of Christendom while making such great strides in his progress toward absolute power, the Pope taxed his genius to discover some authority for conduct so novel. For there were those, even in the West, bold enough to challenge his au-

thority. To meet this trial, he employed some of his most skilful and submissive partizans in forging the acts of synods and councils, epistles and other records, to prove that, in the first ages of the Church, the Pontiffs were clothed with the same degree of power and majesty they now claimed. Among these forgeries are still preserved the famous *Decretal Epistles*, said to have been written by Popes in early times. They were in fact the work of an obscure genius, but faithful tool of the Pope, who infamously placed before them the name of Isidore, the learned and illustrious bishop of Seville. Some of these Decretals had appeared in the eighth century. But now they were all brought out afresh and boastfully paraded as authority for the present Papal usurpation. The decisions of an imaginary Roman council were also produced by the same means, and contributed greatly in aiding the ambitious projects of the Popes and raising them above all human authority and law. There were some of the bishops of the West that possessed prudence and sagacity, as well as true religion, who saw with grief and concern these impious frauds practised upon the Church, and the chains forging that were to enslave both them and the Church. The French bishops distinguished themselves by a commendable zeal in their opposition to the Decretal Epistles and their kindred forgeries. They resolutely protested against their reception as authority in the Church. But the influence of the Popes, and especially of Nicholas the First, overcame all opposition and reduced it to silence.

The ages that followed this period were so dark that these deeds were lost to sight, and were thus allowed to become a part of that mass of error which has been adopted by the Church of Rome until it has reached immense proportions. From the time of Eugenius the Third, who be-

came Pope in the year 884, the election of the bishop for the see of Rome was often attended with extreme bitterness and fearful strife. To these disgraceful riots Otho the Great put an end for a time.

CHAPTER VIII.

IT impresses the thoughtful mind with wonder *A. D.*
to read the ways of Providence in the con- *814-865*
version of heathen nations. This century is not wanting
in examples of this kind. In the year 814, Harold king
of Denmark, having been expelled from his kingdom, im-
plored the protection of Louis the Pious. The emperor
listened to the prayer of his suppliant, and, taking advan-
tage of his pressing need, urged upon him the duty of be-
coming a Christian. His persuasions were effectual, and
Harold was baptized. But, knowing that the fact of his
becoming a Christian would render the recovery of his lost
kingdom more difficult, Louis gave him a district in Fries-
land for his support. When he was about to depart to his
new possessions, the emperor inquired for some pious and
well-instructed minister of Christ to go with him and in-
struct him more fully in the faith. But it was no easy mat-
ter to find such a missionary in this age. At length the abbot
of Corbie said to the emperor—"I have in my monastery
a monk who earnestly desires to suffer for the sake of
Christ, a man of learning and honesty, and well fitted for
such a work. But I cannot promise that he will undertake
the journey." The name of this monk was Anscarius.
Louis sent for him, and, making known the object for which
he was summoned, the monk cheerfully assented. To
many it was a cause of wonder to witness the pleasure
with which he prepared to undertake the work. Efforts
were made by some of his friends to induce him to aban-

don the hard and dangerous mission, but they were not successful. While preparation was made for their departure, Anscarius employed his time in study and prayer. He was not content with the extent of his qualifications, though he had distinguished himself at Corbie by his talents and virtues. Another monk from the same monastery, Aubert by name, and highly esteemed by the abbot, volunteered to be his companion. With these two worthy companions Harold set out on his journey. But the king, having been accustomed from infancy to the rough and hard fare of pagan life, did not consider how unlike this his missionary companions had fared, and therefore did not provide properly for their comfort. For the lack of this, at the beginning of the journey, they suffered severely. On their arrival at Cologne, Hadebald, the archbishop of that see, taking pity on them, gave them a vessel in which they might sail and convey their effects. Harold was greatly pleased with this mode of conveyance, and entered the boat with them. Thus they descended the Rhine to the sea and the frontiers of Denmark. Harold, finding it out of his power to recover his kingdom, remained in the part of Friesland assigned him by Louis. The missionaries began their work without delay and labored with success, both among Christians and pagans. After two years of missionary life, Aubert died. At this time many Swedes expressed a wish to learn in the school of Christ. To gratify this desire, Louis gave Anscarius a commission to visit their country. Another monk of Corbie by the name of Vitmar, was chosen as his companion. In the place of Anscarius a chaplain was left to attend on Harold. In their passage to Sweden the missionaries were met by pirates, who took their ship and all their effects. By this event Anscarius lost the presents given

him by the emperor and his library of forty volumes which he had collected for use in his mission. Without losing heart, however, he and his companion, with great difficulty and danger reached the shore. They then gave themselves up to the guidance of Providence, and walked a long distance, crossing, from time to time, an arm of the sea, in boats, while "The hopes of Heaven their spirits cheered." They at length reached the royal residence and were welcomed by the king of Sweden. Laying before the king and his council the object of their visit, they were permitted to remain and preach the gospel. Without delay they entered upon their work, and were greatly encouraged by their success. Many Christian captives in Sweden were rejoiced on hearing the news of their arrival, and gladly joined once more in the Communion of Saints in the flesh. Among the converts from paganism was Heregarius, governor of the city, who built a church on his own estate and proved himself a true disciple of the Crucified.

After they had labored in this country six months, they returned to France, carrying letters written with the king's own hand. Greatly pleased with their success, the emperor appointed Anscarius archbishop of Hamburg, and the appointment was confirmed by the Pope. This great city being close to the borders of Denmark, was from this time considered the metropolis of all the Christian countries north of the Elbe. In the year 845, the faith of Anscarius was again severely tried by a great affliction. Hamburg was besieged, taken, and pillaged by the Normans, and he barely made his escape, losing at the same time all his effects, by which he was reduced to extreme poverty. But no word of complaint fell from his lips. He simply and submissively repeated the words of Job—"The Lord gave, and the Lord hath taken away." It was a heavy ad-

dition to his affliction when he learned, soon after, that Gausbert, whom he had sent into Sweden, had been banished during a civil war. The result was that the progress of Christianity was stopped for several years in that country. Though Anscarius was reduced to so great poverty, and was beside forsaken by many who, in time of his prosperity, had espoused his cause, yet he continued to toil on in the good work. At length the bishopric of Bremen was conferred on him, and so Hamburg and Bremen were united in one diocese.

But he could not forget the welfare of Sweden. To encourage the surviving Christians in that part of his jurisdiction, and especially Heregarius, who had stood fast to his integrity amidst the severest trial and darkest hours, he sent Argarius, a priest, there, as missionary. In the meantime he thought of Denmark, to which country he was at first destined, and of which Eric was now the king. He won the confidence and favor of this prince, and so gained access to his country. Many persons who had been baptized at Hamburg, at this time resided at Sleswick, a city of Denmark, which circumstance favored the introduction of the missionary labor and contributed aid in the conversion of the heathen population. By the favor of Eric, Anscarius was also enabled to visit Sweden again. On his arrival at Birca, an idolater, who pretended to an intimacy with the gods, opposed his designs with arguments well fitted to inflame the minds of the superstitious people. Olaus, the king of Sweden, told Anscarius that it must be decided by lot whether he was permitted to preach in his kingdom. The bishop then called on the name of the Lord, as Elijah had done under like circumstances, and the lot declared that he might preach the doctrines of Christ. From this time the Church rapidly grew

in Sweden. Anscarius then returned to Denmark and labored there with success, instructing his co-workers, in the meanwhile, to follow the example of St. Paul, and labor with their own hands. This was necessary in a pagan country, and where the converts were poorly able to afford the clergy a comfortable support. Having in this manner toiled and suffered with the zeal and patience of an apostle, during many years, he was at last summoned to his reward, in the year 865.

The sister of Bogoris, the King of Bulgaria, having been taken captive and carried to Constantinople, there learned Christianity and embraced it. On her release from captivity and her return to her own country, she explained to her brother, the king, the nature and advantages of Christianity and besought him to embrace it. Her arguments and prayers had great influence on his mind, but were not able to induce him to renounce his idols. But after the subject had been pressed upon him and he had declined to yield, his country was afflicted with pestilence and famine. Amidst these calamities his sister prevailed on him to pray to the Christian's God through Christ, to remove the scourges. His prayer was answered and the plague was stayed, which so deeply impressed him that he embraced the faith and sent for missionaries. Cyril and Methodius promptly obeyed the call and proclaimed the gospel to the Bulgarians. In addition to his qualifications as a missionary, Methodius was an artist, and being requested by the king to draw him a picture, he complied and represented the Last Judgment and explained it. This introduction powerfully impressed the mind of Bogoris, and he received baptism at once. The king now sent a request to the Pope that he would give him more clergy, which request was granted, and other bishops

and clergy were speedily sent who aided in preaching the gospel throughout Bulgaria.

During the reign of Basil the First, who was made emperor of the East in the year 867, several barbarous tribes in Dalmatia sent a solemn embassy to Constantinople, expressing a wish to submit to the imperial government and to embrace the Christian religion. This proposal was received with great joy by the Christians of the city, and they eagerly provided means to afford them the light of the gospel. A number of clergy were sent, without delay, who instructed them in the knowledge of the truth.

The warlike Russians also received the Divine light in the reign of the same emperor. Having entered into a treaty of peace with Basil, they were induced, by various presents and friendly offices, to receive Christianity. An archbishop was sent to them, with several clergy, who laid the foundation of the Russian church which has now become such a powerful and far-spreading branch of the catholic tree. Very little, however, is known of the extent of the influence of Christianity among these pagans in this century. It was reserved for the next, to exhibit a substantial growth of the good seed and the putting forth of a luxuriant foliage.

One of the most resolute and faithful prelates and preachers of the age was Frederick of Devonshire, nephew to Boniface, the Apostle of Germany. He had been appointed bishop of Utrecht. Dining, one day, with the Emperor Louis, he was exhorted by his majesty to discharge his office with fidelity and integrity. The bishop, pointing to a fish on the table, asked whether it was proper to take hold of it by the head or tail? "By the head to be sure," replied the emperor. "Then I must begin my work of fidelity with your majesty," said the bishop.

Now Louis was guilty of the same sin for which St. John the Baptist rebuked Herod. He was living in adultery with Judith, his nominal wife. The emperor did not expect this rebuke from the bold prelate, and, like Herod, was unwilling to give up the deadly sin. Judith, the adulteress, hearing of this conversation, like another Herodias, conceived for Frederick a mortal hatred. From that time she began to plot his ruin, nor did she cease till she accomplished her murderous design. She employed assassins to do the work, who awaited their opportunity and stabbed him fatally. Though the wounds inflicted were not immediately fatal, yet he saw he must die. He heartily forgave his murderers, and requested that none of them should be punished on his account.

Another character that deserves to be remembered, in these annals, is Adelard, the nephew of Charlemagne. In his youth he was invited to court; but fearing that he would be poisoned by its influence, he retired at the age of twenty years and became a monk at Corbie, of which monastery he was finally chosen abbot. His uncle, the emperor, unwilling that he should live in such seclusion, compelled him to return to court. Still he retained his affection for the monastic life, and spent as much of his time as he could command, in reading, prayer and meditation. On the death of Charlemagne, he was banished by Louis to a monastery on the coast of Aquitania in the Isle of Hiere, where he remained five years. He was then recalled by Louis, who had become convinced that his suspicions of Adelard were groundless, and, in exchange for his ill treatment, he now received the highest tokens of royal favor. These honors, however, did not rob him of his humility, nor of his fondness for monastic life. He encouraged the founding of a new monastery not far from old

Corbie, and made rules and regulations for its government. This enterprise, which proved a great blessing in the north of Europe, was the last important act of his life. He died in the year 827.

It appears that the character of missionary labor during this century was a great improvement on the last. It was carried on upon better principles; there was less of terror and of the juggler's art practised, less desire to build up the see of Rome and to extend the power of its bishop, and more and purer zeal for the glory of Christ's kingdom. The happiness and well-being of the nations occupied a higher place in the mind of the missionaries than formerly. We are not to forget, however, that there were many useless rites and ceremonies introduced by them, as parts of the Christian religion, and that after these rude nations were converted there were some vestiges of their heathen customs suffered to remain. These defects, however, cannot be charged to the faithful and self-denying missionaries. They introduced the Church to heathen nations as they received it from their superiors, and it is probable that the pagans were more easily persuaded to embrace Christianity by being allowed indulgence in those of their superstitions that were least offensive to their teachers.

CHAPTER IX.

THOUGH the Church made large conquests A. D.
in her missionary fields during the ninth 814-880
century, yet the mortifying duty devolves on the historian to record a succession of calamities in other parts of the Christian world by which her losses were about equal to her gain. Besides those inflicted by the Mahometans, which were great and severe, especially in Asia, there were others in Europe, of a very serious nature. While the nations of the North remained barbarous, they made frequent and desolating incursions into the boundaries of their Christian neighbors. Swarms from Denmark, Norway and Sweden, descending from the coasts of the Baltic, swept over the land. These savage hordes were accustomed to carnage and plunder, and even under the reign of Charlemagne, their petty chiefs and kings had given serious disturbance. With their fleets they had infested the shores of the German ocean, and were only kept in check by the power and vigilance of that great monarch. But after his death, they became more bold, and met with less opposition. They made frequent incursions into Germany, Friesland, France and Britain, and devastated the land with fire and sword. They ravaged the Spanish provinces and penetrated to the heart of Italy. In the year 857, they ravaged and plundered the city of Luna, and about three years later, Pisa and several other towns in Italy met with a like fate. The ancient histories of the Franks furnish us with terrible pictures of the hor-

rors they committed. These barbarians being no better than robbers, were at first content with plunder, but when they saw the fruitful lands and flourishing towns and cities, and felt the genial climate of the countries they ravaged, their designs were enlarged and they took the country in possession, nor were the European princes able to resist them. Charles the Bald, in 850, was compelled to surrender a large piece of his dominions to these plunderers, and a few years later, Charles the Gross was assailed in his empire by the famous Norman chief, Godofred, and was compelled to surrender to him the province of Friesland. Those of the Normans that settled in their conquered territory, were greatly improved by the change. They soon acquired more gentle manners and lost their barbarous and cruel character. Many of them married Christians and were thus brought to embrace the true faith. In this way Godofred, the proud conqueror of Friesland, after having received, from Charles the Gross, the daughter of Lothaire the Younger, in marriage, was led to solemnly embrace the faith.

Other calamities yet more severe in robbing the Church of her glory were the divisions and heresies of the times. Some of the powerful sects of past ages still survived, but as they found more liberty beyond the bounds of the empire, they entered the expanding realm of the false prophet. Thus the Nestorians and the Monophysites continued to flourish in Arabia where they were free from persecution, and were zealously employed in spreading the knowledge of the faith of Christ in the way they received it.

The Greeks, during the greater part of the century, were engaged in persecuting the Paulicians, a branch of the Gnostics. This sect still held a number of its gross errors, among which were the denial that God made the

world ; that its author and the maker of our bodies was a distinct and separate being from Him ; that this inferior creator inspired the writers of the Old Testament and a part of the New, on which account they rejected the Old Testament and two epistles of St. Peter. They taught that Christ brought with Him from heaven His human nature, and therefore did not receive it from the Blessed Virgin ; that He did not suffer upon the cross, and that He was not nailed to the tree. Hence arose their contempt for the cross and the mother of Christ. They also rejected the orders of the ministry as received from Christ and the Apostles, having no bishops, priests, nor deacons. Their spiritual chiefs were not distinguished in rank, one from the other, and were only known as chiefs by assuming Scripture names in place of their lay names, because these names were deemed more venerable. This sect principally resided in Armenia. The most rigorous measures were employed by the emperors Constans, Justinian the Second, and Leo the Third, to convert its members from their errors ; but failing, they tried to extinguish it by oppression and persecution. These efforts to wear out their patience or conquer their fidelity to their heresies, were unavailing. They appeared rather to court and defy the power of the persecutor than to shrink from it. Under the reign of Nicephorus they fared better, for he restored to them civil privileges and restrained the persecutor's hand. This tranquility, however, was of short duration. The persecution, that had been suspended for a short time, broke out with redoubled fury under the reigns of Michael the First and Leo the Fifth. These emperors caused the strictest search to be made in all the provinces of the Grecian empire, and inflicted capital punishment on such as would not renounce their errors and return to the Church.

This severity drove the Paulicians to desperation, and incited them to acts of vengeance. They murdered Thanas, bishop of New Cæsarea, and also the magistrates whom the emperor had sent to Armenia on duty. After thus cruelly avenging themselves, they fled beyond the bounds of the empire and settled within the limits of the Arabian dominion. From this place of refuge they infested the neighboring states of Greece with frequent and desolating incursions. After this exchange of cruelties, the Paulicians were permitted to return to their homes in the Grecian empire and enjoy their errors unmolested. They were destined, however, to suffer yet more severely than ever under the reign of Theodora. This empress issued a decree which gave the Paulicians the choice either to renounce their errors or perish by fire and sword. The decree was severe, and its execution equally so. Her inquisitors are believed to have put to death one hundred thousand of this people in ways most barbarous and cruel. Those that made their escape fled once more to the protection of the Arabian power, where they were received with pity and humanity. The zeal of Theodora against the Paulicians received the hearty approbation of Pope Nicolas the First.

The doctrines of the Mystics had been popular with the Greeks, and especially with the monastic orders in the East. The precepts of these enthusiasts were intended to elevate the soul above all sensible and terrestrial objects, and to unite it to the Deity in a mystical way. The originators of this system professed to believe that its real parent was Dionysius, the Areopagite. This, however, was not true; yet they declared it to be a fact, and, to increase the popularity of their sect, two of their number, Michael Syncellus and Methodius, composed a most extravagant eulogy upon the character of its pretended founder. The

Westerns were not yet infected with the Mystic errors ; not because of their different mental constitution, for its principles were adapted as well to a gloomy cast of mind as to a fanciful. Until the Grecian emperor, Michael the Second, in the year 824, sent to Louis the Debonair, a copy of their works, falsely attributed to Dionysius, the Western church had happily been spared this imposition and its effects. These works at once kindled the same flame of enthusiasm in the minds of the Latins that they had in the Greeks. By the command of Louis they were translated into the Latin language, which gave the poison to all his subjects. A new and more elegant edition of these works was published at the request of Charles the Bald by the famous John Scotus, who greatly admired the system. In the West the Mystics now flourished in France, Germany and Italy.

The errors of the Jews, Mahometans, and pagans were not much assailed by the writers of this century. The few that distinguished themselves in controversy, were employed in combating the errors and principles that tended to divide the Christian world. The controversy about the worship of images continued its violence. After the banishment of the usurping and infamous empress, Irene, Nicephorus succeeded to the empire of the East. He did not favor Irene's policy about images, and dealt gently with the opposing parties. Nor did he order the images to be removed from the churches, but prevented their patrons from harming the enemies of image worship. His general policy showed him to be an enemy to this species of adoration. His successor, Michael the First, pursued a very different course. Being too timid and weak to resist the influence of the image patrons, he gave way to their desire and suffered them to persecute most bitterly those who

were opposed to this sin. But his reign was short, and the scene changed when Leo the Fifth ascended the throne. He opposed those decrees of the second Nicene council which favored image worship, and, in a council assembled at Constantinople, in the year 814, they were abolished. Yet he would not suffer those to be punished who were of an opposite opinion. This moderate course did not please Nicephorus, patriarch of Constantinople, and other violent supporters of the abolished superstition. So fanatical and turbulent was this prelate in his opposition to the acts of the council that the emperor felt himself constrained to remove him from his high office, and severely to chastise others of the same class for their violence. His successor, Michael the Second, followed his example, while his son and successor, Theophilus, went still further than either in his opposition to image worshippers, and put several of the most violent to death. But the patrons of images were again triumphant under the reign of his successor, and this time their triumph was quite complete. Theodora restored images to their seats of honor, and allowed and encouraged their adoration. In the year 842 she assembled a council at Constantinople, by which those decrees were annulled that were passed by the council assembled by Leo in 814. From this time the Greeks were indulged to their utmost desire in the worship of images. To confirm this desire, a council held during the reign of Photius in the year 879 reaffirmed the decrees of the second council of Nice.

The progress of this evil in the West was much slower than among the Greeks, though the Popes zealously favored it. This arose in part from the independence that churchmen, in some provinces of the West, still maintained. They were not willing to submit their reason and their judgment, in all things to others. They appear to

have possessed a cast of mind less easily influenced by fanaticism than the Eastern Christians. The larger part of the Christians of Europe appear to have taken a middle ground on this question. They were of the opinion that these images might be of service in aiding the memory of the faithful, and of exciting in their minds a devotional spirit by recalling the pious deeds and sufferings of the saints thus represented. But the idea of paying to them the least homage was most foreign from their minds and hearts. At a council held in Paris in the year 824, this subject was carefully considered, and it was decreed that images might be used in churches, but that in no case should they be the subject of any adoration. Yet we find the influence of the church of Rome, which was in advance of the rest of the Western church in its patronage of images, steadily leading the rest to the same degree of superstition. One of the most vigorous opposers of this Roman movement was Claudius, bishop of Turin. This prelate obtained his episcopal dignity through the influence of Louis the Debonair. As soon as he received the mitre he at once began to show his hostility to this growing evil by ordering all the images, and even the cross, to be removed from the churches in his jurisdiction, and to be burned. In the following year he published a work upon the subject in which he defended his course, and declared against the use as well as worship of images. He taught that the cross should not be revered with any kind of worship, and at the same time he condemned in severe terms the adoration of relics. He also censured pilgrimages to the Holy Land and the tombs of the saints, because of their idolatrous tendency. This bold stand drew upon him the most violent demonstrations from the patrons of images and relics. But he manfully maintained his ground and sus-

tained his cause with so great skill and effect that he came off triumphant and won new converts to his cause. The influence of this decided and successful vindication of the honor of God against the worship of creatures preserved Turin and its vicinity, for several years after the death of Claudius, from the deluge of superstition that swept over the land.

The controversy concerning that addition to the creed introduced by some of the Western churches in the last century,—“And from the Son,”—was carried on during this century with increased violence. It now became a subject of more general interest, in which for the most part, the East and the West were arrayed against each other. The monks of Jerusalem distinguished themselves in this controversy. In the year 809, they sent one of their number to Charlemagne with the design of obtaining a satisfactory settlement of the matter. The subject was debated in a council assembled in that year at Aix-la-Chapelle, and also at Rome in the presence of Leo the Third. The council was assembled and the subject was discussed at the request of Charlemagne. Pope Leo approved the doctrine that the Holy Ghost proceeded from the *Father and the Son*, but decided that the addition complained of by the Greeks, had been introduced into the creed without authority, and therefore ought not to compose a part of that sacred symbol. He recommended that in reading the creed, that addition, where it had been made, should be omitted, and should finally be removed altogether; that it should not be done at once everywhere, but in so gradual and prudent a way that it would cause no disturbance. His immediate successors were of the same opinion. But this instruction was not carried out. The addition having been once made, remained and increased in favor in the West till every church adopted it as a part of the creed.

CHAPTER X.

THE controversies of the ninth century were *A. D.*
not confined to old subjects. New and *831-891*
important ones arose, among which was that concerning
the presence of Christ in the Lord's Supper. Hitherto it
was the universal belief that, in some manner, the body
and blood of Christ were present in this sacrament. But
the nature and manner of that presence had not been de-
fined. The opinions of Christians on this subject were va-
rious, and bound by no authorized definition. While the
question stood in this state of primitive simplicity, a writer
by the name of Paschasius Radbert, a monk and after-
wards abbot of Corbie, pretended clearly and fully to de-
fine this doctrine. His book was published in the year
831, and a second edition, enlarged and carefully revised,
appeared in the year 845, dedicated to Charles the Bald.
This work wakened a furious flame of controversy. The
doctrine, as defined by this writer, was contained in two
propositions, as follows: "That after the consecration of
the bread and wine, nothing remained of these elements
but the outward appearance, under which the body and
blood of Christ were really and locally present; and
second, That the body of Christ, thus presented in the
Eucharist, was the same body that was born of the Virgin
Mary, that suffered upon the cross, and was raised from
the dead." This exposition of the doctrine appeared to
be a novel view, and struck many with astonishment.
Several writers at once proceeded to expose the errors of

Radbert, among whom the most eminent were Rabanus Maurus and Heribald. These writers did not all expound the doctrine alike, though they agreed in opposing the sentiments of Radbert. Charles the Bald took a lively interest in the debate, and instructed the famous Ratram and John Scotus to prepare a clear and rational exposition of this important doctrine. These learned divines entered on the task assigned them with zealous fidelity. The work of Scotus has perished, but that of Ratram survives. In this controversy it appears that scarcely any two writers entirely agreed in their exposition of the doctrine. Radbert, who began the controversy, disagreed with himself,—his statements at different times not being in harmony. Ratram has, in a less degree, exposed himself to the same charge. In his work he denied that the Church holds the doctrine that the real flesh and blood of Christ are present in the sacrament; and declares it to be the judgment of the Church that they are only represented in the bread and wine. The other writer, Scotus, was a clearer, more philosophical and more logical writer. He appears to have been the only one in his day who expressed his views on the subject with clearness and fulness. He declares that the bread and wine were the signs of the absent body and blood of Christ. It is to be regretted that his work in full on this subject has not been preserved for the benefit of the Church. But sufficient can be learned from the writings of his times to show what his own views were, and that, while the writers in the West were not agreed in their exposition of the presence of Christ in the Eucharist, the doctrine as expounded by Radbert was a novelty.

At the height of this controversy another arose of a very different character. It is said to have had its origin

with Godeschalcus, an illustrious Saxon. Against his will he had entered the monastic life, in the convent of Fulda, whence he removed to the monastery of Orbais in the diocese of Soissons. Here he prosecuted his studies, not only with a desire to be learned in theology, but to develop and expound doctrines too mysterious and profound for any of his predecessors to fathom. This eminent scholar, on his return from Rome, in the year 847, paid a visit to Eberald, one of the chief noblemen of the court of the Emperor Lothaire, of France. While staying with this nobleman he discoursed much upon the doctrine of predestination, in the presence of Nothingus, bishop of Verona. He maintained that God, from all eternity, had preordained some to everlasting life, and others to everlasting punishment. Rabanus Maurus, who was by no means his friend, being informed of his teaching this doctrine, opposed him with great spirit. He declared that Godeschalcus was a corrupter of true religion, and the author of gross heresies. These charges were made in some letters which he addressed to the nobleman, Eberald, and to the bishop of Verona. When the accused monk came from Italy into Germany to defend himself against these charges, he appeared at Mentz, of which see his enemy and accuser, Rabanus, was archbishop. Upon his appearance a council was assembled, in the year 848, at which his doctrines were condemned. He was then sent to Hincmar, archbishop of Rheims, in whose diocese he had received the order of priest. Hincmar assembled a council at Quincy in the following year, by which this monk was again condemned. He affirmed and persisted in maintaining, in way of defence, that he had received his doctrines from St. Augustine, but was degraded from the priesthood by Hincmar, and severely scourged. The

severity of the pain he suffered overcame his constancy, and he complied with the command of his judges, and, with his own hand, burnt the defence of his doctrines which he had made. He was then cast into prison, where he died, professing to the last his firm belief in the doctrine for which he suffered. While he lay in prison, his sufferings made him an object of attention and pity, on the part of many, and called general attention to the nature of his doctrines. The result of his persecution was that a great number of persons were induced to espouse his cause and vindicate his principles, so that a considerable schism arose in the Western Church. Remi, archbishop of Lyons, Prudentius, bishop of Troyes, Ratram, and many others of note, vindicated the persecuted monk, in their writings and discourses. Scotus took sides with his enemies. The spirit of the controversy now becoming intensely heated, Charles the Bald summoned a council which met at Quincy in the year 853. At this council the decisions of the former council called by Hinemar, were confirmed, and the author of the doctrine of predestination was again condemned. Another council was assembled to consider the same subject, two years later, at Valence, in Dauphine. In this council the cause of the persecuted monk was approved, and the action of the one assembled at Quincy condemned. This council was composed of the clergy of Vienna, Lyons, and Arles, with Remi, archbishop of Lyons as its president. Its decrees were confirmed by the council of Langres, assembled in the year 859, in which the same clergy were assembled, and also by that of Tousi, assembled a year later, in which the bishops of fourteen provinces were present. Upon this subject the monastic orders appear to have been divided in opinion. The Augustines, Benedictines, and

Jansenists sustained the doctrines of the monk, while the Jesuits opposed them.

Still another controversy disturbed the peace of the Church in this century, which it becomes our duty to notice. It took its rise in the use of an ancient hymn, whose controverted words may be translated as follows: "O God, Who art Three, and at the same time but One, we beseech Thee," &c. Hincmar forbade the use of this hymn in the churches of his jurisdiction, because he believed it would lead men to embrace the error of three Gods. The Benedictines refused to obey the order, and Ratram, who was one of the most eminent of their order, wrote a large work on the subject to prove that the expression, *Threefold Deity*, was orthodox, according to the early fathers, who were the best authority. The monk, Godschalcus, who at that time lay in prison, hearing of the dispute and its occasion, used his powerful pen in defending the sentiment of the hymn. In reply, Hincmar wrote a treatise, in which he accused the Benedictines of holding the fatal heresy of three Gods. This controversy, however, did not last long. The objectionable part of the hymn in question maintained its credit, and continued to be sung in the churches.

But of all the controversies of this century the most exciting and unfortunate in its results was that which ended in the separation of the Eastern and Western churches. For centuries a spirit of rivalry and jealousy between the bishops of Constantinople and Rome had existed, arising from the question, "Who is the greater?" The bitterness of this controversy reached a high degree of heat during the reign of Leo the Third, when the bishop of Constantinople, supported by the power of the emperor withdrew from the jurisdiction of the bishop of Rome several provinces that had hitherto been under his spiritual

care. The contest for superior power between these rival prelates rose to fearful proportions in this century, which was aggravated by the additional heat rising from the strife about images. In the year 858 it appeared to have reached the height of its fury. The Emperor Michael had driven Ignatius from his see, and placed the eminent Photius in his place. This violent proceeding was approved by the council assembled at Constantinople in the year 861. Ignatius appealed from the decision of this council to Nicolas the First, the Roman Pontiff. The Pope espoused the cause of the deposed bishop, and, in a council assembled at Rome in the year 862, Photius and his supporters were declared excommunicated. This action led Photius to fulminate in turn, who assembled a council at Constantinople in the year 866, by which it was decreed that Nicolas was unworthy of his office, and ought not to be admitted to the Holy Communion. Nicolas tried to vindicate the violence of his conduct on the ground that Ignatius had been unjustly degraded from the dignity of patriarch. This, however, was not believed to be his true reason. Ambition and self-interest appear to have been the secret cause of this action. If he could have recovered from Photius the jurisdiction of those provinces of which he had been deprived, he would not have regarded the calamities of Ignatius. He wanted to exercise spiritual supremacy once more over Illyricum, Macedonia, Epirus, Achaia, Thessaly and Sicily. Before he espoused the cause of Ignatius, he sent a noble embassy to Constantinople to demand the restoration of these provinces, but his demand was not regarded. He then took up the cause of the deposed prelate. While affairs were in this state of excitement, Basil the First, by the murder of Michael the Third, gained possession of the throne of the Greek empire. He at once

deposed Photius, and restored Ignatius to the patriarchal chair. This brought peace to the Church once more. The action of Basil was confirmed by a council assembled at Constantinople, in the year 869. At this council the legates of Pope Adrian the Second were present, and were treated with every mark of respect. The churches in the Roman obedience acknowledged this as the eighth general council. At this council the subjects of dispute between the churches of the East and West were settled for the present, and the sword of controversy sheathed. There was one important exception to mutual satisfaction in this settlement. That was the just limits of the jurisdiction of the see of Rome ; for the Pope had failed to regain any of those coveted provinces which he had lost. While Photius occupied the patriarchal chair he had added to his patriarchate the province of Bulgaria. This province Nicolas had tried to secure within his jurisdiction ; but failing, through the ability and influence of Photius, his jealousy of his rival was made more intensely bitter. Yet Photius was not content with this triumph, but went so far in the exercise of his power as to charge the Roman bishops, who had been recently sent among the Bulgarians, with heresy and disorderly conduct. His charges were published and sent to the patriarchs of the East. Among these charges, the most important were, “ That they forbade their priests to marry, and separated from their wives those that were married ; that they represented the bishops as the only persons who were authorized to anoint the baptized persons with the holy chrism, and obliged those who had been anointed by a presbyter to be re-anointed by a bishop ; that they used that unauthorized addition to the creed, ‘ And from the Son,’ &c.” Nicolas, being thus publicly attacked, sent these public charges to Hincmar, and the other French

bishops, in the year 867, and requested them to take action upon them. In compliance with this request, the most able writers of the West arose in defence of the Pope and his cause.

On the death of Ignatius, in the year 878, Photius, being yet alive, was restored to the seat from which he had been deposed. This restoration did not offend John the Eighth, who was then Pope, since he was assured, if Photius was restored, he should be allowed the jurisdiction of Bulgaria. With this understanding he sent legates to the council held at Constantinople, in A. D. 879, by which act he gave his consent to the decrees of that council, and acknowledged Photius as his brother in Christ. But after so much had been done, both the emperor and Photius declined to cede Bulgaria to the Pope. This conduct severely offended John, who sent Marinus, speedily, as his legate, to Constantinople, to declare officially that he had changed his mind in regard to Photius, and that he now fully approved the sentence of excommunication which a former prelate had pronounced against him. Upon the delivery of this unpleasant message, the legate was imprisoned, but afterwards set at liberty. Upon the death of John the Eighth this legate was made Pope, and, bearing in mind the severe treatment he had received at Constantinople, he repaid Photius for his share in it by issuing a sentence of condemnation against him. This sentence was not much heeded by Photius. But, about six years later, Leo the Sixth, successor of Basil, deposed the patriarch the second time and confined him in an Armenian convent, where he died in the year 891. The hatred cherished by the bishops of Rome towards Photius was so great that they could not forget him after he was dead. They would be content with nothing less than the degradation of all

the bishops and priests he had ordained. The Eastern churches felt that such conduct on the part of the bishops of Rome was a disgrace to Christianity, and a gross insult to them. They would not for a moment submit to such arrogant and pompous dictation from an equal. This state of ill feeling between the East and West, which was aggravated from time to time by new subjects of irritation, continued till there was a total separation of these branches of the Church.

CHAPTER XI.

THE esteem in which the monastic orders *A. D.* were held increased in popularity during *817-900* the ninth century, and those who devoted themselves to the seclusion of the monastery were looked upon with peculiar veneration by the people. For a long period the Greek, African and Asiatic churches fostered the monkish orders, and considered their members the purest spirits in the Church. The same kind of veneration took possession of the minds of Western Christians from the beginning of the eighth century. But in the present century an enthusiasm seized the minds of the admirers of the life of the recluse which exceeded all precedent. Kings, dukes, counts and nobles lost sight of their true dignity and place, turned contemptuously from the affairs of state, and surrendered all apparent interest in the world and its concerns. Abandoning their thrones, their homes, their treasures and their state duties, a number retired to monastic life. Those temporal rulers who remained in the discharge of their proper offices were so impressed by the popular enthusiasm that when they were about to die they were, at their own request, clad in the monastic habit, that they might depart from earth with what they imagined the sacred odor that favored the flight of the soul of a monk. So strongly were the ruling princes now impressed with the sanctity of this class that they, not unfrequently, drew men from the monasteries to form their cabinets, their ministers of state and their foreign ambassadors. The morals of the monks,

however, as a class, were far from being what popular opinion supposed. Indeed, they were so depraved, in some cases, as to require the interference of the temporal power. Louis the First made great efforts to reform them in his dominions, and employed Benedict, abbot of Aniane, to assist him. This eminent abbot presided at a council held at Aix-la-Chapelle in the year 817, in which several wise rules were adopted for the improvement of their morals. He restored the discipline adopted by the famous Benedict, abbot of Mont Cassin, and gave them one uniform and wholesome system of government. He became, by his laudable and successful efforts at reform, the object of peculiar honor and veneration. His system of discipline was, for a time, effectual, but at last declined as others had done before it. The same monarch established the first convent for women within the territory of France. In the same year in which the before named council assembled at Aix-la-Chapelle he framed a system of laws for the government of all religious orders in his dominions, and, though these laws were not approved by the Pope, yet they were observed by the monasteries and convents until the twelfth century. From this time the number of convents rapidly increased and they were established in all the Western provinces. At first they bore the character of great purity, but soon, like the monasteries, they degenerated and disappointed the hopes of their generous founder.

The prevalence of superstition in the Church in this age was by no means lessened, but on the contrary made steady and sure progress. The bones of real or imaginary saints were honored with peculiar veneration, and this was deemed an essential part of religious duty. The sure way of access to the Deity, in the opinion of these patrons of

relics, was through this species of adoration. The favor of one or more of the saints they believed was necessary to secure the Divine ear and open it to their prayers. Each one of these devotees had his patron saint, whose favor he sought to win. This fact encouraged those in power to rapidly increase the number of saints by the addition to the calendar of the names of those who had never before been enrolled. The monks and other clergy exercised their genius in the discovery of deeds performed by the departed which made them appear so glorious that they were without delay enrolled among the saints. The names of a multitude that had either never been distinguished for piety, or never before been heard of, were thus made to swell the list. In this way the increasing demand for patron saints was met. But this liberty of making saints was found to be so much abused that it became necessary for the councils of the Church to interfere. It was ordered by a solemn decree that henceforth no departed Christian should be enrolled in the calendar of the saints before a bishop, in a provincial council, and in the presence of the people, had pronounced him worthy of that rank. This proved a serious check upon the ambition of saint-makers. At this period the bishop of Rome had not yet assumed the power of alone declaring who of the departed were worthy of saintship. Not before the tenth century is there found a record of his making any saints. John the Fifteenth was the first of the line that proclaimed a saint, and his subject was Udalric, bishop of Augsburg, who was enrolled near the close of the tenth century. Before that time, however, the bishops of Rome were consulted and their opinion reverently respected in this work. In order to secure the proper veneration for this multitude of new saints, it was necessary to publish their lives.

This taxed the genius of their makers, especially in the case of such as were purely imaginary. Yet they appeared, embellished with all the perfections and wonders that the fancy of the writers could invent. The most of these fabulous lives appeared after the time of Charlemagne and were the work of the monastic orders, who had plenty of leisure and a will to devote to these fictions. This class of writers also committed shameful forgeries on the lives of those who had actually suffered martyrdom for the cause of Christ. They forged miracles and wonders, and published them as the deeds of these martyrs. But this species of fraud was not suffered to be practised on the world without severe reproof. There were writers pure enough and bold enough to protest with vigor, though with little effect. The inducements to practise this kind of imposition on the minds of the ignorant, appear to have had no excuse or apology. They gained wealth, some honor, and a good degree of temporary pleasure in exciting and moving the ignorant and credulous by means of these fictions. The bones of their saints, their clothes and the very dust of their burial places were represented as sacred, and proof against all kinds of disease. The people were recommended to secure a specimen of these relics at any cost, as a preservative against all the ills to which the body and soul are exposed. The trade was a profitable one to the monks, and to those of the clergy who were base enough to engage in it. Those devout, though deluded, pilgrims who travelled from the West to Palestine or its neighborhood always returned well laden with the coveted prizes, for there were multitudes in the Holy Land abundantly supplied with large stores of these fictitious relics, which they were glad to sell.

In the West the converted pagans were indulged in

many of their superstitions which they had ever been accustomed to practise. Among these practices we may mention, as specimens, the test by cold water, by single combat, by fire, by the cross and the like. These modes of testing the innocence or guilt were evidently superstitious, having no foundation in Christianity nor in reason. Yet all classes of the clergy, from the bishop of Rome down to the lowest order, encouraged these customs and even celebrated the Sacrament of the Lord's Supper on the occasion of them, to make them the more sacred. In all this we see a steady, sure, and deplorable departure from the customs and practices of the early Church. To such a degree of deformity was the Bride of Christ now reduced by the false drapery of human pride, pomp, folly and falsehood that she could scarcely be identified. As we behold this sad degeneracy our hearts are comforted with the assurance that it is no part of Christianity.

While the church of England was infected with the superstitious contagion, we rejoice that she retained a degree of purity superior to most of the churches on the continent. The morals of the clergy were not so generally depraved, nor had superstition made so great progress. Alfred the Great, however, confesses to the sins and degeneracy of the times, and, on the eve of a great battle with the Danish invaders, he exhorted his soldiers saying, "Their sins had given their enemies the advantage; that they ought to reform their own manners in order to secure the favor of God on their side; that in other respects they had the advantage. Christians were fighting against heathens and honest men against robbers; that this was not a war of ambition and conquest but of necessity and self-defence." In the battle that followed the Danes were totally defeated. This great

king ascended the throne in his twenty-second year and in A. D 871. At that time his kingdom was overwhelmed with disasters and calamities. But he resolutely took the field at the head of his army and bravely fought the invaders of his country. Battle succeeded battle and many thousands perished. Still the conflict continued. On one occasion he was severely defeated, after which, for a whole year, he concealed his dignity under the dress of a peasant. In this habit he visited the enemy's camp; was admitted into the presence of their chief, under the disguise of a harper, and then returned to his friends to inspire them with courage and lead them to victory. He next entered upon the work of improving the condition of his subjects and his country. He published fifty-one laws; divided his dominions into counties and smaller parts, and made each householder responsible for the conduct of his family.

Alfred also made his mark as a man of letters; he translated and wrote several books; endowed several schools in the kingdom, and restored the University of Oxford, filling its professional chairs with men of taste, genius and learning. In the reign of this illustrious prince, began the naval greatness of England. He built a navy and made his subjects familiar with the toils and dangers of the sea. He also encouraged them to sail on voyages of discovery. Alfred the Great fought fifty-six battles in the defence of his country. Yet he was unlike most warriors, who appear to delight in warfare. War and carnage afforded him no delight, but as soon as he had conquered an honorable peace he gladly pursued the arts of peace. He was one of the few princes in history who deserve the title of Great.

The Irish church appears to have suffered from the

incursion of the same invaders in this century. The Danes first landed in that island in the year 795, and ravaged Rathlin. They then retired. Three years later they appeared again and laid waste the province of Ulster, after which they continued for a number of years their work of pillage and destruction. Most of the churches and monasteries were destroyed, and Armagh was repeatedly plundered and its bishop and clergy either put to death or compelled to flee. The monastery of Bangor suffered often from their attacks, and on one occasion nine hundred of the monks connected with it were slain. Many abbeys were burned, with their libraries, while their inmates were put to death. Thus afflicted and desolated by these barbarous invaders, her history during this century is painful to read.

This century produced several theological writers of merit. Among the Greeks appears the name of Photius, the patriarch who distinguished himself in his controversies with the Pope. He is related to have been a thorough and general scholar, and also an author of genuine merit. His *Bibliotheca*, *Epistles*, and other writings have been considered valuable in all later ages.

Moses Barcephala, bishop of Syria, surpassed most of the learned men of this century as a writer and a man of genius.

Rabanus Maurus, bishop of Mentz, ranks first among the writers of the West. His ability and knowledge, and the numerous works he produced, won for him the title of the Great Light of Germany and France, which countries were chiefly benefitted by his works in this century. Yet the learned on every hand sought for his writings, and for four centuries the clergy of the West appealed to them as authority.

The abbot Eginhard was the celebrated author of the life of Charlemagne. His style as a writer was clear, and elegant for the age, and he won for himself a good and deserved fame.

Claudius, bishop of Turin, became eminent as a commentator and a chronologist. He wrote three volumes on the book of Genesis, four on Exodus, several upon Leviticus and others upon the Gospel of St. Matthew, and the Epistles of St. Paul.

We have had frequent occasion, in the course of our history of this century, to refer to the eminent scholars and divines, John Scotus, Paschasius Radbert, Ratram and Hincmar, whose fame will survive with the history of their times.

CHAPTER XII.

IN the progress of our history we have arrived at the tenth century. It would be a delightful task for the historian to enter upon its annals, if there were sure indications that the night of decline to the Church was far spent, and the day was at hand. But no; the tenth century was the midnight of the dark ages. In the East there was national corruption, crime in high places and rapid decay. In the early part of the century we find an infant sovereign at the head of the empire. This was Constantine the Seventh. On the death of his father Leo, his uncle, Alexander, became his guardian and the actual ruler of the empire. But like many a guardian of young princes in later ages, he loved power more than justice. He was laying his plans to put his innocent nephew forever out of the way, when a stroke of death saved him from actual crime and took his own life away.

The next acting emperor was Romanus the First. On the death of Alexander he was in command of a victorious fleet at the mouth of the Danube. From thence he sailed, on receipt of the news, and anchored in the harbor of Constantinople. He had won the confidence of the people by his valor in defence of his country, and on his arrival was welcomed by acclamation. The character of his mind was mild and religious, and in every way unlike that of Alexander. But the habits of the young emperor were such, he was so quiet, so free from ambition, so fond of his books, that he could excite the spirit of jealousy

only in a mind of the most sordid nature. Yet Romanus ruled but briefly. He had not long filled the office of regent when, at the hour of noon, a time when all strangers were excluded from the palace, his two sons entered with an armed force and carried him, in the habit of a monk, to a distant island, where there was a monastery with its monks. The two sons proposed to share the glory of ruling the empire between them and accordingly clothed themselves in the purple. But they were soon disrobed, and in a manner not so gentle as they had been robbed. The friends of the young Constantine seized them, stripped them rudely of their purple and sent them to the same island and monastery where they had so lately banished their father. Old Romanus was apprised of their coming and met them on the beach with a sarcastic smile. After reproaching them for their ingratitude and cruelty, he suffered his ambitious sons to banquet with him on his water and vegetable diet.

Not till his fortieth year did Constantine the Seventh become the acting emperor of the East. He was a feeble ruler, yet endeared to his people by his misfortunes, his innocence, his love of learning and the fine arts, his charity and desire to do justly. Upon his death in the year 959 the tears of his subjects expressed their heartfelt sorrow for the loss. He was succeeded by Romanus the Second. In the person of his wife, this emperor was extremely unfortunate. She was of low origin, vulgar in manners, and vicious in conduct. The emperor himself spent his time at the circus, in feasting, and in hunting the wild boar, while his generals and armies were in the battle field contending with his enemies. In strength and beauty there were none of his subjects his superior; tall, and straight as a pine; complexion fair and florid; eyes spark-

ling ; shoulders broad ; nose aquiline, the perfections of his person have been seldom equalled. Yet, Theophano, his wife, did not love him, and thought it no great matter if she should put him out of her way, as many an unhappy wife has done. She placed poison in his cup, of which he drank and died. This inpious woman then took the reins of government into her own hands. But, in the year 963, she accepted the hand of Nicephorus, one of the imperial generals, who became her partner in the government of the empire. The bold patriarch of Constantinople would not consent to this marriage, because Nicephorus had stood God-father for her sons, and for this violation of the laws of the Church, he sentenced him to a year's penance. This emperor was a brave and successful general, and while yet in a subordinate position he won great distinction in the war with the Arabians. One of his grandest achievements was the recapture of Crete, which island had been lost to the empire in the last century. He guided his fleet to that island, and, by means of bridges which he launched from his ships to the shore, he landed his troops and surprised the infidels. Its capital was at once besieged, and, after a struggle of seven months, it surrendered, and with it the whole island. The inhabitants submitted without delay both to the power and religion of their conquerors. Upon his elevation to the throne he advanced into Cilicia with a powerful army, with Zimices as his lieutenant. He surrounded and took by assault Mopsuestia, containing an immense population. He then advanced upon Tarsus and laid siege to it. In due time this city was forced by famine to surrender. The gates of these two cities were removed to Constantinople where they remained a monument of his victories. The venerable city of Antioch was next recovered from the power

of the Mahometans. In vain they made a desperate struggle to retake it, advancing a powerful force for that purpose. The gallant army of the emperor repulsed them at every point. The royal city of Aleppo and its province with their abundant treasures were next abandoned to the Victorious Greeks. He continued his conquests until they embraced more than a hundred cities. In the progress of his victorious march he destroyed by fire many pulpits of the principal mosques, in way of retaliation for the insults the Mahometans had offered the churches of Christ. But the glory of his victories was not sufficient to retain the affections of the fickle and depraved empress, whose expressions of love were at first devoid of truth. She was now eager to be rid of him, and, having murdered one husband she had little scruple in permitting a band of conspirators to secrete themselves in the most private chamber of the palace. In the darkness of a winter night he suddenly beheld himself surrounded by thirty assassins with drawn daggers. He had at hand no means of defence, and was brutally killed without resistance. One of these conspirators, and the chief, had received at his hands a personal offence and gladly seized the opportunity to be revenged. The name of this conspirator was Zimices. He now became the husband of Theophano and a sharer in the empire. After this bloody deed and unholy alliance he was about to enter the church of St. Sophia when he was stopped at the threshold by the patriarch, who charged him with the double crime of treason and murder. He would not suffer him to advance till he had shown his repentance by abandoning Theophano, his more base accomplice. The prince bore the censure with patience and submitted to the penalty. Theophano was banished, and as she departed to her exile she vented her spite in empty curses.

Zimices proved a valiant and vigorous ruler. When fully possessed of the imperial power he entered afresh upon the campaign against the Arabians, in which he had taken so active a part under Nicephorus, and triumphantly advanced into the dominions of the false prophet. In his progress he encamped in the city of Damascus: then, moving eastward and southward, he speedily overran many of the most populous and wealthy cities and districts of the Arabian empire. He was on his way to Bagdad, which city he could easily have captured, when his army began to suffer from thirst and hunger amidst the deserts of Mesopotamia. This fact led him to adopt a prudent policy, to be content with the victories he had already won, and to lead back his army, laden with spoils and covered with glory, to the gates of his capital.

In the history of the past century the Russian nation first came under our notice. Within a period of one hundred and ninety years, this barbarous people made four attempts to plunder the treasures of the city of Constantinople. Their traders had seen the grandeur and tasted the luxury of this great city. They carried back the fabulous tale to their countrymen, which excited in their minds the spirit of adventure, and numerous expeditions were fitted out to make the conquest. In fleets of large canoes they repeatedly approached the city and filled the inhabitants with dismay. By the masses of the people it was believed that a prophecy had been uttered that in the last days the Russians should become masters of Constantinople. During the reign of Zimices these northern invaders were punished. He led his army against one of their cities, and as he approached, the trumpets were sounded, the walls scaled, and eight thousand five hundred Russians were put to the sword. He then advanced in pursuit

of Swatoslaus, the brave Russian chief, who retired to the strongly fortified fort of Diosta on the banks of the Danube. This port had been captured by the Russians from the imperial forces. Zimices laid siege to the place. During the siege, which lasted sixty-five days, the besieged made repeated and desperate sallies, but in vain. Then the garrison surrendered, and the heroic victor granted their chief honorable terms, and peace was restored.

From Constantinople issued the influence that blessed the Russians with Christian civilization. Before this happy event, this people were sunk in the grossest ignorance. Their religion consisted chiefly in the worship of nature, from whose light and that of their own minds they were led to believe in a state of future rewards and punishments. In a time of domestic and foreign peace, Olga, a Russian princess, sailed from Kiow, a Russian city, to Constantinople. At this time Constantine the Seventh was emperor. Upon her arrival she was welcomed with that exhibition of pomp and splendor in which the imperial city excelled. The reception made a deep impression upon her, and, no doubt, hastened her conversion to the Christian faith, in which she was baptized soon after. At the same time were baptized all the members of her company, embracing an uncle, two interpreters, sixteen maidens of a higher and eighteen of a lower rank, twenty-two domestics, and forty-four merchants. After her return to Kiow she remained true to the faith she had espoused. But her example and influence were not effectual at once in the conversion of her family and nation. Her son, the gallant Swatoslaus, though favorably impressed with the Christian faith, was restrained from adopting it by the fear of offending his people; and her grandson, Wolodomir, chose to indulge his religious feeling in honor of idols. Human sac-

rifice was not unfrequently made by the Russians to their deities, of which the most precious was a Christian citizen. About this time a zealous Christian youth was offered in sacrifice. The father of the youth made every effort to save his son, but without effect, and he himself was likewise sacrificed to the same deity because of his interference in his son's behalf. This event made a profound impression upon the popular mind. In the meantime the lessons and example of Olga, and the preaching and arguments, and conversions made among the people by Greek missionaries produced a deep but silent effect on the minds of the princes and people. Christianity was powerfully aided in this struggle for victory by the comparison drawn between the character of Constantinople, where the true God was worshipped, and the rude state of their own country and people where idolatry was practised. Wolodomir's zeal for his country's deities, from these various influences, rapidly declined, till it gave place to a public profession of the true Faith. It may be that his ambition to obtain a bride from the Roman nation hastened his decision to become a Christian. For, upon the condition of his receiving baptism and the Christian faith, the princess Anna was promised him as a bride. His baptism and marriage both took place in the year 988, in the city of Cherson, which city he presented to the emperor, Basil the Second, brother of his wife, in honor of the event. On his return to the capital of his country he commanded Peround, the Russian god of thunder, whom he and his father had worshipped, to be dragged through the streets. His command was obeyed, and twelve stout barbarians then battered the image with clubs and cast it into the river. Next Wolodomir proclaimed that all of his subjects who refused to receive Christian baptism should

be treated as enemies of God and their king. This mode of conversion showed at least that the pagan inhabitants had little faith in their gods, for the nation at once thronged the baptismal font, and multitudes were daily baptized. Such an example of arbitrary power no wise Christian could approve, since terror and force are not the means ordained to convert the nations. But the impetuous zeal and untutored mind of Wolodomir would suffer no delay. In the next generation the last relics of paganism were forever removed from the Russian nation. The conversion of the people opened the country to the commerce of the world, while the rulers of the land invited learned men from other nations to settle among them. The invitation was accepted by a number of Greeks who established schools which enabled the people to advance rapidly in civilization.

In the West a prince of great ability adorned this century. This ruler is known in history as Otho the First, and was descended of the noble race of the dukes of Saxony. He enlarged his dominion on every side and forced the king of Denmark and dukes of Poland and Bohemia to confess themselves his vassals. At the head of a victorious army he crossed the Alps, subdued the kingdom of Italy, delivered the Pope, and fixed the imperial crown in the name and nation of Germany. In the meanwhile the Arabians were desolating some of the fairest portions of Europe. With a hundred thousand cavalry in alliance with the Hungarians they entered Flanders and spread terror and desolation in their path. Otho prepared to meet this infidel host. The princes of Germany, at his call, assembled their forces on the plains of Augsburg, where they were reviewed by their valiant chief. Here were assembled Bavarians, Franconians, Saxons, Swabians and Bohemians.

Every thing was done that could nerve the arm and inspire with valor the hearts of the Christian army. Otho girded to his side the sword of Constantine the Great, grasped the spear of Charlemagne, and waved the banner of St. Maurice. The soldiers were purified by a fast, and a profusion of relics was distributed through the camp. The Hungarians attacked and turned the rear of the Christian army, plundered the baggage, and disordered the legions of Bohemia and Swabia. But the Franconians repulsed the Hungarians, the Saxons fought under the eye of their own heroic king, met and repulsed the onset of the Mahometans, and Otho won a great and glorious victory, surpassing in merit and importance the triumphs of the last two centuries. The loss of the Hungarians was severe in the action, but greater in their retreat. They were hemmed in by the rivers of Bavaria and there slaughtered without mercy by the victors. This emperor having rescued Italy and Rome from the hands of the invaders took the occasion to set the capital in order. He put an end to the irregular manner of raising candidates to the Papal chair, and reserved to himself the right of choosing the pontiff. While, however, he claimed and exercised this right he honored the Pope as spiritually supreme. But most of the illustrious men in every age who have won their glory on the battle field have tarnished that glory by some acts of revenge, cruelty or weakness. The ambassadors of Otho at the court of Constantinople having been treated with insult and cruelty, he declared war against the Greeks and invaded their empire. He desolated a large district of country and sent home the prisoners he had taken, with their noses cut off. He died in the year 973.

CHAPTER XIII.

 ONE of the most singular events in English *A. D.* history occurred in the tenth century. It 946-988 was the reign of six boy kings, following each other in rapid succession. The first of these was Edmund who was crowned king at eight years of age. Then followed Edred, of feeble body but strong mind, who ruled nine years and died. Next Edwy took the crown at fifteen years of age. Then came Edgar, called the Peaceful, who was proclaimed king at the same age as his predecessor. He dying after a short reign, Edward, called the Martyr from the manner of his death, succeeded. Last came Ethelred who reigned thirty-eight years without honor. There was one character that figured so largely among these boy kings as to eclipse the fame of them all. This person was a monk, and his name was Dunstan. In the reign of the third boy king, Edwy, we find him abbot of Glastonbury abbey. When a boy, he walked in his sleep while suffering from a fever, and, because he did not fall from the dangerous places where he went, he was reported to have been led by an angel. He had a harp which was said to play of itself, probably an *Æolian*, which wonder had led some to call him a magician. Those who charged him with magic art waylaid him, and, having seized and bound him hand and foot, cast him into a marsh. From this peril he succeeded in making his escape.

Dunstan was a man of bright genius, and very laborious. In his monastery he had a small cell where there was a

forge at which he worked as a smith. He reported that while employed in this cell he was terribly persecuted by demons and spirits, and that one day while at work the devil came and looked in at the window and tempted him to lead a life of pleasure; but having his tongs in the fire, red hot, he seized him by the nose, which made him howl so terribly that he was heard for miles around. Such absurd stories he told to fill the minds of the ignorant people with awe of his personal sanctity and powers.

When the handsome boy Edwy had been crowned, he was seen to leave the royal feast and guests and retire. Odo, archbishop of Canterbury, sent Dunstan for him. He had retired to the society of his handsome young wife, Elgiva, who was with her mother. The monk grossly abused both ladies, and forced Edwy back to the feasting hall. The young king felt the insult and brought a charge against Dunstan. The accused monk made his escape, and his abbey was given to married clergy. In the meanwhile Dunstan plotted for revenge. He conspired with Odo to dethrone Edwy and place his younger brother upon the throne. In the execution of his plotting programme he caused the young queen to be stolen from the royal palace, branded in the cheek with a hot iron, and sold into slavery in Ireland. Here her misfortunes excited pity, and she was released and sent back to her husband. But, on her return, with happy heart, she was waylaid by the plotting of the monk and Odo, retaken, cut and hamstrung with swords, and then left to die. When Edwy heard of all this cruelty it broke his heart, and he died.

During the reign of Edgar, his brother and successor, this cruel monk managed to rule his actions, and by this means had all the married clergy banished from the monasteries and abbeys. He also managed to become arch-

bishop of Canterbury, and as this boy king was very ready to follow his advice in all things he was called by Dunstan and his friends a very good king. But, in fact, he was profligate and vicious, and in a debauch he once carried off a young lady from the convent at Wilton ; for which crime Dunstan, professing to be offended, forbade his wearing his crown for seven years.

Upon the death of this king, his widow and second wife, would have placed her son on the throne ; but Dunstan would not consent, and proclaimed Edward, a son of the deceased king by his first wife. The wicked stepmother was bitterly offended at this, and resolved on the ruin of Edward, that her own son might have the crown. So, on a day when the young king was hunting near the castle where his mother lived, he rode up to the gate at twilight and blew his hunting horn. Elfida came forth with smiles and asked him in. But he replied that should he go in his hunting party might be alarmed lest something had happened to him. He asked for a cup of wine that he might drink her health and that of his little brother. She withdrew to get the cup of wine and in the meantime ordered her servant to creep silently behind the king and kill him. She returned with the wine and looked on as if greatly delighted, when he raised the cup and said "Health." At this moment the murderer sprang forward and stabbed him in the back. He dropped the cup and spurred his horse away, the blood flowing from the wound. He soon fainted, and, falling from his horse, his foot caught in the stirrup, which frightened the animal and he ran. He was thus dragged through the forest with his head on the ground, and, when found by the huntsmen, was dead, and mangled in a shocking manner.

The murderess now had the pleasure of seeing her own

son seated on the throne. Soon the wicked mother lost all control of her son, and as her ambitious projects were at an end she retired and spent her treasures in building monasteries and churches, no doubt expecting these acts to atone for her guilt.

Dunstan still survived, and increased in deceitful skill. On the occasion of a council of the Church, when the question was under discussion whether the clergy should be permitted to marry, as he was sitting with his head bowed down, as if engaged in deep thought, a voice seemed to come out of a crucifix in the room and warn the people to be of his opinion. This was done by some trick, or by his own voice disguised. Soon after this he astonished the people with another feat yet more wonderful. At another council, assembled to consider the same subject, he rose and said—"To Christ Himself as Judge do I commit this cause." At once the floor gave way where those of the assembly were sitting who opposed his opinion, and some were killed and others wounded. Anticipating all this, he had, no doubt, so weakened the floor that, upon the signal, some accomplice in the secret had suddenly let it down. The Pope made this crafty man his legate, and the monks, after his death, called him a saint. His death occurred in the year 988. Under such a government both of Church and State, we may look in vain for much progress in the Kingdom of our Lord in England.

We left the Irish church, in the last century, oppressed by the Danish invaders. At length, however, the tide of fortune began to turn against the Danes. Those that occupied Dublin met with successive defeats, until they were compelled, by the stress of their circumstances, to make a public profession of Christianity. This blessed event occurred about the middle of the century.

The Danes in other parts soon followed the example of their brethren in Dublin. At this time they held three seaports, Dublin, Waterford, and Limerick. Over these they secured the consecration of bishops. But so great was their jealousy of the Irish that they sent them to England for consecration. They separated themselves entirely from the rest of the Irish Church and persuaded the archbishop of Canterbury to become their primate in place of the metropolitan of Armagh. This conduct of the Christian Danes continued for a long time to be a source of annoyance to the Irish primates, who submitted with reluctance to the precedence of a primate of another branch of the Church.

The conversion of the Danes did not prevent their robbing and plundering. They continued this barbarous practice till the early part of the next century, when they were utterly defeated, on Good Friday, by the outraged Irish. In this battle the victors were commanded by Brian Boru, king of Ireland, a courageous and patriotic prince. This hero was killed on the field, and his dying words were—"The strongest hand is from above." After this decisive battle the Danes rapidly improved in their regard for their Irish fellow citizens and finally became one people with them. But the injury they had done the churches and monasteries was hard to repair. Many of them were in ruins, and the discipline of the clergy and monks was in like manner disordered. Until now the sin of Simony was not known in Ireland; but from this time the evil took root and spread. Its growth was the more rapid because of the many bishops in the land that were without dioceses. Of the evil in this church, of making bishops through favoritism, we have had occasion to speak before. When these bishops were forced by the Danes to seek

shelter in other lands they were guilty of so many violations of law, in ordaining persons without permission of their lawful bishops, that a French synod passed a canon declaring their ordinations Simoniacal. In the same spirit an English council declared that Irish priests should not be permitted to administer the sacraments in the English church, because it was not known from whom they had received their ordination.

In earlier times the Irish clergy were compelled by their chieftains to attend them on the field of battle. But from this burden they were released in the year 799. The subsequent incursions of large forces of Danes, however, stirred up the military spirit in the breasts of many of the clergy and they took the field. Cornac, first bishop of Cashel, was a spirited warrior. He was king as well as bishop and spent the most of his time in military campaigns. He was engaged in constant feuds with his neighbor chieftains and died fighting against Flann, the monarch of Ireland. There were three abbots in his army at the time of his death, and one of them was a principal commander. This prelate was also the author of a work called the Psalter of Cashel.

CHAPTER XIV.

IN these ages of spiritual darkness, the brightest flames of piety appeared in the missionary field. In this part of Christian labor we find life and progress in the distant East. In Chaldea the Nestorians labored with success in extending the faith of Christ beyond Mount Emmaus and into Tartary. They also introduced the Church into Karit, the most powerful province of Tartary. Though these missionaries did not present the doctrines of the cross in their fulness and greatest purity, yet in zeal and success they were models. The king of Karit was converted by their preaching and at baptism received the name of John, to which was added the surname of Presbyter. His successors bore the name of Prester John until the time of Ghengis Khan, who flourished in the twelfth century. And learned writers are of the opinion that this title was framed from the two names of the first Christian king of that country, John the Presbyter. From this period we date the prevalence of the Christian religion in a large part of Tartary.

In the West, Christianity was also making some progress in its missionary fields. In the early part of the century, Rollo, a famous Norway count, was induced to become a Christian. Having been banished from Norway he entered the dominions of Charles the Simple, at the head of a resolute and lawless band of men, and subdued one of the French provinces. Here he established himself, and, with great daring, infested the country about him.

Charles was too feeble a prince to make head against him, and therefore resorted to treaty. He offered Rollo a part of his empire and his daughter Gisela in marriage upon condition that he would embrace Christianity and in future be peaceful. As this daring chief and his followers had no religion there were no prejudices to overcome; and they embraced the tempting offer without delay, and all became Christians. At his baptism Rollo received the name of Robert, and from him sprang the illustrious line of Norman dukes. The province of Bretagne and part of Neustra, the gift of Charles to Robert, united, were called, from this time, Normandy.

Female piety and zeal were the means of introducing the Gospel to Poland. In the year 965, Dambrouska, daughter of Boleslaus, Duke of Bohemia, persuaded her husband, the duke of Poland, to receive the religion of Christ. As soon as the news of this event reached Rome Pope John the Thirteenth sent into that country Ægidius, bishop of Tusculum, attended by a numerous train of clergy. They were sent to take advantage of this good beginning, and to aid the duke and duchess in carrying on the good work. They entered upon their labors with hearty zeal. But ignorance of the Polish language was a great hindrance to their success. Yet they persevered, being encouraged by the protection and favor of their king, and also by his royal promises and threats. Though the Poles were slow to receive them and their doctrine, yet the opposition of many was finally overcome and they accepted the faith of Christ. Two national archbishops and seven bishops were then consecrated for that country, whose zealous labors were followed by such success that the whole body of the people were speedily induced to renounce their idolatrous practices and to receive the Gos-

pel. That this whole nation of ignorant pagans should, in so short a time, have become intelligent Christians, cannot be believed. There is no reason to doubt that the example and influence of their king and queen hastened their acceptance of the faith.

The slight impression made by Christianity on the Hungarians and the Avari, in the reign of Charlemagne, was suffered to disappear after his death. They relapsed into pagan practices, and the footprints of the messengers of the cross were erased. But about the middle of the present century Bulosudes and Gyula, two Turkish chiefs whose territory lay upon the banks of the Danube, made a public profession of the Christian religion and were baptized at Constantinople. Soon after this, however, Bulosudes renounced the faith in Christ and returned to his former errors. But Gyula not only remained firm in the faith, but zealously labored for the conversion of his subjects, and gave express orders that they should be instructed in the principles of Christianity. The charge of conducting this instruction was committed to Hirotheus, a learned prelate. After this, Sarolta, the daughter of Gyula, was given in marriage to Geysa, king of Hungary, whom she persuaded to become a Christian. The faith of this new convert was very weak and wavering and he was strongly tempted to apostasy but was saved by means of the prayers and faith of his wife, and the encouragement of Adalbert, archbishop of Prague. This eminent servant of Christ was born in the year 956 and was ordained by Diethmar, archbishop of Prague. He was present at the death bed of this prelate and witnessed the anguish of his soul because of the neglect of pastoral duty, and his love of money and power. Adalbert was appointed his

successor, an office and an honor he did not covet, and was never seen to smile after his consecration. Being asked the reason, he replied, "It is an easy thing to wear a mitre and a cross, but an awful thing to give an account of a bishopric before the Judge of quick and dead." Bohemia was his jurisdiction, and his people were generally pagans. Those of them that professed to be Christians were, for the most part, only so in name. Most faithfully did Adalbert labor to reform and convert his people, but with little success. His labors were not confined to Bohemia, but he travelled into Poland and established the Church at Dantzic, where his labors were greatly blessed. On visiting a small island in the pursuit of his work, an attempt was made to take his life. A person engaged in rowing the boat in which he was riding knocked him down with intent to kill, but he made his escape for that time. But in the year 997 he was murdered by pagans urged on by the jealousy of Siggo a pagan priest. Among the other offices he performed, as missionary in Hungary, was the baptism of Stephen, the son of Geysa. It was through the fidelity of this young prince, seconded by the clergy, that the Gospel was firmly established in Hungary. He carried forward the good work begun by his zealous parents and established dioceses in different parts of his kingdom; endowed sees; built a number of churches which, for his age and country, were called magnificent; and, by the influence of his example, his exhortations and his laws, he induced the rest of his pagan subjects to abandon their idols and profess Christianity. In later ages, in consideration of his noble and successful endeavors to extend the kingdom of Christ, he received the title of saint.

Under the reign of Gorman, the church in Denmark

was in a very unsettled state, though his queen gave it all the support she could. After the death of Gorman, however, there was a change for the better. His son Harold, after he had suffered a defeat from Otho the Great, became a Christian and was baptized, with his son Swein, by the archbishop of Hamburg, in the year 949. Tyra, the pious mother of Harold, had made way for his conversion by her prayers and instruction while his father was yet alive. There is no doubt that the victory of Otho aided in the work, since this great prince, being persuaded that the Danes would never be peaceful while they remained idolaters, made the first condition of peace to be that he and his subjects should become Christians. As soon as he and his family had, by baptism, avowed themselves Christians, and peace was restored, the archbishop and a zealous presbyter began to labor among his people. Great success followed their labors, which was the result, to a large extent, of the miracles which Poppon, the presbyter, is related to have done. Harold remained faithful to his vows and encouraged his subjects to live like good Christians. He appointed bishops for those parts of his kingdom that were destitute of episcopal care, supported the Church by wholesome laws, forbade heathen worship and customs, and put a restraint on all manner of vice and immorality in his kingdom. In all these things he followed the example of Stephen.

Swein, his son, succeeded him ; but he became an apostate, relapsed into idolatry, and persecuted his Christian subjects. He was driven from his throne and sought safety in flight, taking shelter among the Scots, where he remained till he renounced his errors and again embraced the faith he had spurned. After this amendment of life he was restored to his kingdom and ever after proved faithful to his vows.

In this century the Norwegians received the Gospel. The first attempt made for their conversion was in the year 933, by their king, Hagen Adelsteen. This prince had been educated in England and there received his religious training. He employed some clergymen of the English church to aid him in the labor of teaching his people. But they proved such bigoted pagans that very little progress was made in their conversion. His successor labored with the same zeal, but with no better success. Still other kings labored almost in vain for the conversion of this people, nor was the work accomplished till Swein, king of Sweden, having defeated their chief, became master of Norway. He passed a law requiring the people to abandon their idols and to embrace Christianity. Of the missionaries that labored for the conversion of this people, the most noted was Guthebold, an English priest. From Norway the light of Christianity diffused its glory northward to the limits of the known world.

Otho the Great won for himself the admiration of the Christian world by his noble exertions for the salvation of his people. He labored with untiring fidelity to banish idolatry from his empire and to strengthen and build up the Church. He founded episcopal sees in important centres where they were wanting, and endowed them.

He also built convents and established schools in all parts that were destitute. The influence of the pious empress led him to richly endow the clergy and load them with honors.

He placed at the disposal of the various orders of the ministry much of the wealth of his dominions, which enabled them to live sumptuously, a temptation too great even for the sacred profession. This indulgence tended to induce idleness and luxury, and to corrupt the holy orders.

In the latter part of this century those clouds began to gather that presaged the long and bloody storm of human passion and misguided zeal known in history as the Crusades. It was made to appear to the Christian princes of the West an intolerable disgrace that they suffered the great enemy of their religion not only to conquer but to retain possession of the Saviour's birth-place and the cradle of the Christian Church. Hence it was just and proper, and highly meritorious in the eye of God, to avenge the wrongs and sufferings of the faithful, which they had received from the hands of those infidels. Pope Sylvester the Second hastened the storm by a letter written in behalf of the church of Jerusalem, addressed to the universal Church. The European powers that were in his obedience were earnestly and solemnly appealed to, to vindicate their holy religion by delivering Palestine out of the hands of the Mahometans. The letter produced a profound sensation throughout the Christian world; but the inhabitants of Pisa were the only people who obeyed the summons without delay and entered upon a vigorous preparation for this *holy war*.

CHAPTER XV.

THE dark clouds that so densely overshadowed the Church in the tenth century, 900-999 spread their densest folds over its Western portion. There was more light in the Eastern church, though the temporal power was engaged in perpetual wars, and the empire was suffering a sure decline. Leo the Sixth, surnamed the Philosopher, who ascended the throne in the East near the beginning of the century, was a great lover of learning and a generous patron of those who showed a noble genius and ambition to pursue the arts and sciences. But his son and successor, Constantine the Seventh, excelled his father in his encouragement of scientific men. He endeavored to attract to his court, and to support everywhere in his dominions, men of the greatest genius and most varied learning, and caused diligent search to be made for the writings of the ancients. From these writings valuable and copious extracts were made by the most judicious minds he could employ. Men of science were drawn to his empire by his generous encouragement and by his own literary taste and example. These two princes, however, were the only royal patrons of learning in the East in this century. Nor did their zeal and liberality yield the abundant and rich fruits they had hoped. For their age appears to have produced but little original matter that was worthy of preservation.

Though the church in Egypt was grievously oppressed by the Arabs, yet there was an effort made to preserve both

religion and science. Eutychius, bishop of Alexandria, distinguished himself in Theology and science generally, and by his writings added new glory to them. The Arabians also showed great zeal in improving the arts and sciences, and their country abounded in eminent mathematicians, philosophers and physicians. Their noble array of scientific men has been recorded by Leo Africanus.

Near the close of this century, Sylvester the Second became Pope. He possessed talents and was the zealous advocate of science. Though he preferred mathematics, yet he encouraged all branches of literature, and pursued, with deep interest, arithmetic, mechanics, geometry, astronomy, and other studies. The effect of his example and encouragement was felt throughout Italy, France, and Germany in the following century. True, when the works of Sylvester on science are compared with the exhaustive works of scientific men in our age, they appear meagre and crude. But if we consider the darkness that surrounded him and the difficulties he had to contend with, we are constrained to acknowledge the greatness of his genius. The geometrical figures he drew were regarded by the ignorant monks as the work of magic, and the Pope himself as a magician.

It was not alone the original genius of Sylvester that began to revive the love of learning among the Latins. Before he was elevated to the see of Rome he had studied with great care and success the works of the learned Arabians and had even spent some time in the seminaries of Seville and Cordova in Spain, which schools were conducted by Arabian professors. His example was followed by other lovers of learning. After his day the Arabian schools established in Spain and Italy were extremely popular and were eagerly resorted to by those in quest of science, while

their works were translated into Latin and their principles of science were generally introduced into European schools. From this fact the Arabs of Spain have been called the fathers of European philosophy.

The honor paid to images, relics, and saints, in this century, appear to have surpassed the extravagance of the past. The wealth, and the political, as well as spiritual, power of the clergy also increased from year to year. In the meantime the ignorance of the people remained profound. The monks were able to teach, without interruption, that God interposed in behalf of those who sought for relics and guided them to the place where they could be found, and the darkness of the age concealed the falsehood. At this time, also, the clergy excited in the highest degree the fears of the superstitious people with the perils of the fiction of purgatory. The apprehension of suffering purgatorial fires seems to have caused greater fear in the minds of this class of society than the dread of eternal torments. They were made to believe that these endless torments could be easily avoided if they died enriched with the prayers of the clergy or the favor of patron saints, while the fires of purgatory must be endured for a short season at least. Yet these spiritual guides assured them that they had great power in that place, and could help them make their escape.

It appears that the controversies concerning the doctrine of predestination, and Christ's presence in the Eucharist, which disturbed the peace of the Church in the last century, were happily quieted in this. We account for this, in part, on the ground of mutual forbearance, and in part from ignorance of the subjects, for these topics were too subtle for this dark age. It is a fact worthy of record, however, that the English, as well as other branches of the

Church, did not hold the doctrine of the holy sacrament as it is now held by those churches in the Roman obedience.

In this century occurred the first great excitement in the Church upon the subject of the second advent of Christ.

The portion of Scripture that was made the cause of this excitement is found in the twentieth chapter of the book of the Revelation of St. John. From words found in this chapter Christians were led to believe that the judgment day was at hand. As in later times, so then, no subject caused so great agitation in the minds of those who believed in the popular idea. This doctrine had been introduced by a few writers in the last century, who taught that St. John had foretold that, after a thousand years from the birth of Christ, Satan was to be loosed from his prison ; that Antichrist was to come, and then would follow the destruction of the world and the general judgment. In consequence of this error in time, a great multitude in all parts of Europe surrendered all their worldly goods and earthly ties ; made over their estates to the Church and monasteries, and hastened to the Holy Land to be in readiness for the great day, believing the Head of the Church would make His appearance there. Others abandoned their business and devoted themselves entirely to religious duties at home. When an eclipse of the sun or moon occurred during this century, the towns and cities were literally deserted by the people who fled to hiding-places amidst craggy rocks, caverns, or under the defence of overhanging mountains. The rich were lavish of their treasures upon the Church and clergy, hoping thereby to avert God's wrath and vengeance. In fact, no event in history has so rapidly enriched the Church as this false excitement. In many places palaces, castles, and other great buildings, public and private, were abandoned, given away, or destroyed,

because their owners believed that such earthly dwellings were now no longer of use. No pen can describe the consternation, excitement, and frenzy of the times. This prevalent delusion was opposed by some of the best and most deliberate minds of the age, but they could no more resist the popular fury than could the cry of the exposed mariner the raging tornado.

The anxiety caused by this wide-spread alarm no doubt served to check the controversy between the East and the West which was so violent in the last century. Some writers have expressed the opinion that the breach between the two grand divisions of the Church was now healed. But such was not the case. The fires of controversy were only smouldering to break forth with fresh violence. Yet there was at least one exception to this temporary peace. Leo the Sixth, emperor of the East, was the cause of a new subject of strife. He had lost by death three wives and by neither of them had he any male issue. The canons of the Greek Church declared fourth marriages impure and unlawful. But Leo, without regarding this law, married his fourth wife; for which act Nicetus, patriarch of Constantinople, suspended him from the communion. Leo, feeling that his dignity and rights were insulted by this suspension, deprived Nicetus of his office and raised Euthymius in his place. The new bishop restored the emperor to the communion, but opposed him in his wish to abolish the law forbidding fourth marriages. This event resulted in a severe controversy among the clergy, some favoring the repeal of the canon and favoring fourth marriages, others opposing the repeal and stoutly maintaining the impurity of such marriages. Soon after this controversy began, Leo died and was succeeded by Alexander. The new emperor now deposed Euthymius and restored Nicetus.

The controversy, however, went on and was conducted with great bitterness. To put an end to the strife and restore peace to the Church, Constantine the Seventh assembled the clergy at the capital in the year 920 to consider and act upon the subject. By this council the canon was approved and fourth marriages positively condemned. Thus the strife ended.

As superstition increased, and new fears were begotten of it, new saints were made and their names enrolled, to stand as a defence against them. Hence it was no great matter to be sainted in this age. True godliness was so rare a quality among professed Christians that whomsoever it adorned was believed to deserve the title of saint. In the latter part of this century the Pope assumed the power to canonize saints by his own will. In the year 993 John the Fifteenth enrolled Udalric, bishop of Augsburg, among the saints. At a later period we find that saints were enrolled by principal councils and by some of the highest order of prelates. This practice and liberty continued till the twelfth century, when Pope Alexander the Third withheld this privilege from bishops and councils, and reserved to the see of Rome the sole right to add saints to the calendar.

The Nestorians and Monophysites still flourished, but chiefly under the Arabian government. They were not now treated, however, in the gentle manner they had been hitherto. Their temporal masters dealt severely with them, and nothing but their usefulness to their rulers saved them from a bloody persecution.

The Paulicians survived and gathered strength in Thrace. Theodore, bishop of Antioch, fearing that his own flock would become infected with their errors, many of them being near him, requested the emperor to send

a new colony of them from Syria to Philippi. This request was granted. From Thrace they passed into Bulgaria and Sclavonia where they flourished under their own patriarch. After the council of Basil began its session they removed to Italy and from thence spreading themselves through the other provinces of Europe they became very troublesome to the rulers of the Church.

The prevalent terror, induced by the belief in the presence of the second advent, did not prevent the rise of new errors in the West. In the last year of this century a fanatic appeared who created some excitement in the Church. His name was Leutard, a citizen of Vertus in the diocese of Chalons. He was a violent enemy to the use of images in the church and is said to have broken in pieces an image of Christ which he found in a church where he went to perform his devotions. He also opposed paying tithes and preached against the law that required it. The Scriptures, in his judgment, were by no means perfect, for he declared that there was, in the Old Testament, among the prophets, a mixture of truth and falsehood, and that he was inspired of God to make known this fact. His false pretensions were exposed by the bishop of Chalons, and the eyes of his deluded followers were opened to see the error into which he had led them. Finding his principles so effectually exposed and his followers forsaking him, he threw himself into a well and so miserably ended his life.

In the district of Vicenza, a number of the clergy and many of the laity were induced to embrace error in another form. They conceived the idea that God is clothed in human form, and is seated, like an earthly monarch, on a throne of gold, and that His angelic ministers are arrayed in white robes and furnished with

wings to enable them to be the swifter messengers of their sovereign. This error, no doubt, was encouraged by the pictures which the multitude gazed upon in the churches, where God and His angels were presented in human forms.

Another absurd fancy became popular in some parts. It represented that the Mass was performed in heaven every Monday by St. Michael, in the presence of God. Those who were influenced by this folly assembled in crowds, on that day of the week, in the churches dedicated to St. Michael. Moved by avarice and ambition the clergy that officiated in these churches, published this tale and encouraged the people to believe it. In this way they increased their wealth and the importance of the churches at whose altars they ministered.

Toward the close of the century the feast of *All Souls*, so famous in the Roman calendar, was begun by Odilo, abbot of Clugni. Before this time a custom had prevailed of offering up prayers on certain days, in some places, for souls confined in purgatory. Now Odilo appointed a day to be especially observed by the monks of his monastery in prayer for the relief of *all souls* in purgatory. This institution afterward received the sanction of the Pope, and by his order it was observed with peculiar devotion by the Western churches.

In the meanwhile the worship of the Blessed Virgin became more general, and was attended with more ceremony than formerly. In the latter part of this century the custom of celebrating Masses and abstaining from meats in her honor began. There are also to be found in this age signs of the appearance of the Rosary and Crown of the Virgin, as they are called, by which her votaries were to reckon the prayers they were to offer to

her. The Rosary consists in fifteen repetitions of the Lord's prayer and a hundred and fifty salutations of the Virgin. The Crown consists in six or seven recitations of the Lord's prayer and six or seven times ten salutations of the Virgin.

CHAPTER XVI.

THE annals through that course of centuries *A. D.*
known as the dark ages are a part of the *903-999*
labor of the devoted Church historian from which he would gladly retire, after extracting the few beams of light that fall upon that period. There are so many things to relate that must shock the religious sense of the intelligent Christian reader, and that he knows will excite the world's derisive laugh; there appears so continuous and general violation of the most sacred principles of our holy faith on the part of those who were the teachers of that faith and professed to illustrate it by their lives, that, if it were doing justice to his subject, he would gladly omit the dark passage. Of this period the tenth century was the darkest, of which Baronius himself, the admiring child and historian of the Roman church, declares, "It was an iron age, barren of all goodness; a leaden age, abounding in all wickedness; and a dark age, remarkable above all others for the scarcity of writers and men of learning. Christ was then, as it appears, in a deep sleep, when the ship was covered with the waves; and, what seemed worse, when the Lord was there asleep there were no disciples who by their cries might awaken him, being themselves fast asleep." The lives of the Popes and other clergy of this century have given occasion to unbelievers to use their pens in a strain of bitter irony and scorn in every later age. The occasion lay in the fact that having renounced the wicked world they yet lived like that world. There was, however, an element in

the Church that struggled against the increasing corruption. Many churches still possessed the Scriptures in their own language. England, at least in part, opposed with vigor the celibacy of the clergy; and *transubstantiation*, or Radbert's doctrine of the Eucharist, could not gain a fair and legal footing in Europe. Opposition was also made by kings and councils to the growing authority and claims of the Pope; and we find that, at a council held at Rheims, a bishop was deposed without his consent. No one can be surprised at the independent action of this council when he reflects on the exclamation of its president. "O, deplorable Rome," cried he, "who in the days of our forefathers produced so many burning and shining lights, thou hast brought forth in our times only dismal darkness, worthy of the detestation of posterity! What shall we do or what counsel shall we take! The Gospel tells us of a barren fig tree and of the Divine patience toward it. Let us bear with our primates as long as we can, and, in the meantime, seek for spiritual food where it is to be found. Certainly there are some in this holy assembly who can testify that in Belgium and Germany, both which are near us, there may be found real pastors and eminent men in religion. Far better would it be, if the hatred of kings did not prevent, that we should seek in other parts for the judgment of bishops than in that venal city which weighs all decrees by the quantity of money. What think you, reverend fathers, of this man, the Pope, placed on a lofty throne, shining in purple and gold? Whom do you account him? If destitute of love and puffed up with pride of knowledge only, he is Antichrist sitting in the temple of God."

From this extract we learn that Rome, instead of being a fountain of light and a pattern of godliness, as it pro-

fessed to be and should have been, was so far in advance of other portions of the Christian world, in spiritual decline, that the faithful were compelled to look elsewhere for Christian life, even to Germany and the Netherlands. So degenerate and base had the rulers of the Church of Rome become and so great was the public disorder, that the emperor, Otho the Great, came to that city and, by means of civil and military power, restored to it order and some degree of prosperity. He then reserved to himself and his successors the right to choose the Popes in future. But this power and right claimed by Otho was not exercised by his successors, and by their ambition and artifice the Popes not only recovered what they had lost by his interference but largely increased their power. The characters that occupied the Papal chair at this time and the manner in which they obtained the prize confirm the truth of this gloomy picture.

On the death of Benedict the Fourth, in the year 903, Leo the Fifth became his successor. But he enjoyed his dignity only forty days, when he was dethroned by Christopher, and cast into prison. Then Christopher got possession of the Papal crown only to wear it a few months, when he was deposed by Sergius the Third, a Roman presbyter, aided by Adelbert, a powerful Tuscan prince, who had a controlling influence in all affairs at Rome. Sergius died in the year 911, after which Anastasius the Third succeeded, and soon after Lando took the chair. This latter Pope died in the year 914, when the archbishop of Ravenna succeeded, taking the name of John the Tenth. John obtained the prize through the influence of Theodora, the mother-in-law of a Tuscan count, who was influential at Rome. This woman had lived with the archbishop on terms of unlawful intimacy, and, influenced by this circum-

stance in his favor, she persuaded the count to secure for this polluted prelate and favorite the important office. Not content with the mighty spiritual sword he wielded, upon his elevation he seized the temporal sword and distinguished himself as a military leader. He made war upon the Arabians, led his army against them and drove them from their position on the banks of a river in Naples. This is but one of many of his exploits as a general. But the count, by whom he had been promoted, was soon after influenced by his wife to look on him as an enemy and to treat him accordingly. He caused him to be seized and imprisoned and finally put to death. Two Popes followed in quick succession, when Marozia, who had influenced her husband to put John the Tenth to death, succeeded in securing the Papal throne for her son, who assumed the name of John the Eleventh. This son was the fruit of her adultery with Pope Sergius the Third, which circumstance caused his half-brother, Alberic the First, the true son of Marozia, to look upon him with the utmost aversion. He had occupied the Papal chair but a short time when this powerful prince caused him to be robbed of his dignity and stripped of his honors. In the year 933, he banished from Rome both this deposed Pope and his abandoned mother, and confined them in prison. Here John the Eleventh died after three years' confinement. The four Popes that followed in succession possessed a good degree of merit, and honored their office. On the death of the fourth, Alberic the Second, a powerful Roman consul, raised his son Octavian to the Papal dignity.

He was but a youth and by no means a remarkable one; possessing, in fact, none of the qualities that were necessary to fill so great and responsible an office. This young Pope took the name of John the Twelfth. In the year 960,

this prelate, being unable to bear the oppressive yoke of Berenger the Second, king of Italy, sent ambassadors to Otho the Great and urged him to lead an army into Italy and deliver the Church from the tyranny under which it groaned. As an inducement, he promised, in reward for his services, to array him in purple and proclaim him emperor of the Romans. Upon receipt of this news Otho descended into Italy with a large body of troops, overthrew the government of Berenger, and was arrayed in purple and proclaimed emperor. But Otho had barely withdrawn from Rome when John repented his promise and oath of allegiance, and violated both. This perfidy was speedily punished by Otho, who returned to Rome, called a council, and accused the Pope of many grave crimes. John was accordingly degraded from his office, and a successor, by the name of Leo the Eighth, appointed to fill his place. On Otho's departure the second time, John the Twelfth, returned to Rome, called a council in which he condemned the Pope whom Otho had appointed. Soon after this event he died miserably. Then the Romans chose Benedict the Fifth, as a Pope; by which act they rejected the appointment of Otho, and set his authority at defiance. But the emperor maintained his authority, annulled their election, restored Leo to his seat, and carried Benedict with him to Hamburg, where he died in exile. Leo the Eighth died in the year 965. After this event the Popes were generally a better class of men, till near the close of the century. John the Thirteenth, who succeeded Leo, was driven from his seat soon after it was given him by Otho; but the next year, upon the return of the emperor, he was restored and allowed the quiet possession of his dignity till his death. His successor, Benedict the Sixth, was less fortunate. He was thrown into prison by Crescutius, son of the infamous

Theodora, because of the hatred the Romans had conceived against him and his government. He was treated with the greatest severity and finally strangled in his apartment, in the year 974. This barbarous treatment would have been prevented if his royal patron, Otho the Great, had been living. But this illustrious prince died the year before the murder.

The death of the emperor was followed with great calamities to both Church and state. The successor of Benedict, Boniface the Seventh, was also deposed and banished. John the Fourteenth succeeded him but was equally unfortunate; for Boniface the Seventh, who had usurped the episcopal chair of Rome in the year 974, and had been banished soon after, now returned and seized the feeble and simple-minded John, threw him into prison and afterward put him to death. In this way Boniface recovered his usurped place and power, which he retained only six months, when He that is mightier summoned him to his account.

Gregory the Fifth, a German, next became Pope, being the choice of the emperor, Otho the Third. But Crescens, a powerful Roman consul, drove him out of the city and gave his place to John the Sixteenth. To this arrangement Otho would not consent, but marched into Italy, in the year 998, with a great army, to restore order. His soldiers, incensed at the treatment Gregory had received, seized John and would, no doubt, have put him to death at once, had not the emperor rescued him out of their hands and cast him into prison. Gregory was then restored to his office, which he filled but a short time, when he died. Then Otho advanced his friend and preceptor to the Papal throne, who is known as the learned and famous Sylvester the Second. With this prelate all the Romans were well

pleased. Such, in brief, is the history of the Papacy during the tenth century, and presents one of the darkest episodes in Christian annals. The narrative, however, reveals to us the fact that the emperors of Germany maintained their supremacy at Rome till the expiration of the century, and that the German, French and Italian bishops also jealously clung to their rights against the grasping power of their Roman primate. Yet, the constant labor and art of these Pontiffs to gain more and more power was too successful, and they gradually advanced toward that supremacy which they so eagerly coveted. In this ambitious aim they were aided by certain bishops, who, regardless of the rights of the clergy and of the tyranny they were aiding to build up, were ever flattering the vanity of the Popes and encouraging them to set up and maintain the claim of *universal bishop*. This spirit of worldly ambition spread like an infection. The other prelates and the abbots caught it, and aspired to civil as well as spiritual power. They sought for and acquired the honors and authority of dukes, counts, and marquises of the empire. The possession of civil offices and honors by the clergy excited jealousy in the breasts of purely civil and military officers, who felt aggrieved that the sacred orders should thus ambitiously seek their place with its emoluments. This feeling resulted in bitter controversies, and when the disputes were referred to the emperors, or other princes, they were frequently decided in favor of the clergy, which fact encouraged them in their ambitious designs.

From this time onward we often find bishops and abbots holding and using powers that were foreign to the sacred offices.

At this period the monastic orders in the East had so far fallen away from the purer regulations of their found-

ers that they had lost the substance of religion and decency, and in the West knew not the name of the rule of St. Benedict. A noble Franciscan, Odo by name, a pious and learned man, endeavored to remedy this disorder and correct the prevailing ignorance. He was made abbot of Clugni in the province of Burgundy on the death of Berno, in the year 927, and began at once the work of reformation. He obliged all the monks under his jurisdiction to live in a rigorous observance of their rules and also added to their discipline a new set of ceremonies that were severe and burdensome. This new system of rules soon won great applause, and was adopted by all the European monasteries, nor did it reach the height of its glory till the next century.

While Christians and their cause suffered most in this century from false friends, yet they were not free from persecution at the hands of the enemies of the cross. In Asia and Africa the Mahometans used their greatest exertions and all their influence to ensnare their Christian subjects and to induce them to renounce the faith. These efforts were successful in decoying great numbers from the true fold. The Turks, a valiant and fierce nation, dwelling on the northern coast of the Caspian sea, became the disciples of the false prophet. Yet their new religion did not make them love the political power of the Arabians any more, for they were engaged in perpetual feuds with them. The Persians, who had become subjects of the Arabian empire, influenced the Turks to come to their aid and deliver them from their oppressors. These wild warriors descended like a whirlwind upon the Arabians, and drove them from the whole extent of the Persian Dominions. They then, with great rapidity, invaded and conquered other provinces of the empire. Thus did the Turks do in haste what the

Greeks and Romans had failed to do, and erected upon the ruins of the Arabian government the Ottoman empire, which remains to this day if not an object of fear, yet a formidable political barrier to the progress of Christianity and of the arts and sciences.

In the Western provinces, where the pagan power was greater than the Christian, the followers of Christ suffered much and often cruelly from their barbarous enemies. During the greater part of this century the Normans committed deeds of great violence upon the inhabitants of some districts of France.

The Scandinavians, Slavonians, Bohemians, and other barbarous nations endeavored to banish Christianity from their dominions and the Danes did not cease their opposition to the Gospel and its supporters till Otho the Great subdued them. By the influence of force, however, they became the friends and supporters of the cause of Christ. The power of the fierce Arabs in Spain, Italy and the islands of the Mediterranean, was felt as a severe and revolting oppression by the Christian inhabitants. Hence we see Christian rulers of this age using various expedients to induce the enemies of the cross to embrace Christianity.

CHAPTER XVII.

IN the progress of our work we have now *A. D.* arrived at the beginning of the eleventh *1000-1099* century. As we enter upon its history we turn our eyes Eastward with earnest hope that the evidences of decline in the empire have disappeared ; but only to be disappointed with the increase of their number and significance. There was a numerous succession of weak, ignorant, and bad rulers, whose biographies are unworthy a place on the pages of Church history. Near the close of the century, however, one appeared who for some time checked this rapid decline. Upon his accession, the Turks had extended their empire to the Western limits of Asia, and the Crescent banner waved in sight of the imperial city, and the faith of the Koran was taught in the cradle of Christianity. On all sides the tottering empire was assailed by mighty foes, and it required the nerve of a strong arm, and the wisdom of a clear head to save the old hulk from going a-wreck. Through this tempest, Alexius stood at the helm of state as one born to rule the storm. As a military leader, he was bold in action, skilful in stratagem, patient under fatigue, ready to improve every advantage, and never disheartened by defeat. By his example of patriotism and prudence he gathered around him a valiant army led by able lieutenants. The history of this prince is well illustrated in the account of the first Crusade, which we shall now proceed to give.

From the time of Sylvester the Second, the pontiffs had

been forming plans for extending the Church, and especially for recovering Palestine from the hands of the enemies of the cross; but the troubles of Europe had prevented their designs. Upon the accession of Pope Gregory the Seventh, however, in the latter part of this century, the hopes of accomplishing these designs became brighter. He was the most daring and enterprising bishop that ever sat on the Papal throne, and was animated with a flaming zeal for the cause of Christ in Palestine. The repeated and sad complaints of Christians who dwelt there against their Mahometan oppressors awakened in him an earnest desire to lead to Palestine in person an army for their deliverance. But his plans to carry into effect this desire were defeated by means of a quarrel in which he was involved with Henry the Fourth, emperor of Germany. A little later, however, the enterprise was renewed by a citizen of Amiens, known as Peter the Hermit. This monk had made a journey through that part of Asia in the year 1093, and had witnessed with extreme sorrow and indignation, the sufferings of his brethren in the dominion of the false prophet. From this time he felt that God had called him to kindle the flames of a holy warfare against the infidels. He presented the subject of his mission first to Pope Urban the Second, and then to Simeon, patriarch of Constantinople. But he failed to move either of them to espouse his cause. This did not discourage him, nor prevent the renewal of his efforts in other directions, with wonderful perseverance. He travelled through all Europe kindling and inflaming the minds of the people with his subject,—a holy war against the profane desecrators of the scene of the most sacred events, and the oppressors of God's people. He carried about with him a letter which he said was written in heaven, and which through him, was

addressed to all Christians, instructing them to unite in the holy work of driving the Mahometans from Palestine. This pious fraud succeeded in exciting intensely the popular mind, which was enslaved by ignorance and superstition and easily imposed on by such pretensions. When the Pope saw that the Hermit had succeeded in raising this popular excitement he assembled a numerous council at Placentia, in A. D. 1095, and there warmly recommended the holy enterprise.

The ambassadors of the emperor were present and zealously encouraged the war, declaring that it had become necessary to set bounds to the dominion of the Turks and Arabians, which was extending from day to day. Though this powerful influence was brought to bear upon the minds of this assembly, yet the majority were opposed to the war. Not discouraged by this repulse Urban renewed his request at the council of Clermont, in person. He also delivered a speech before the council, full of pathos and pomp, in favor of the Crusade. This speech made a powerful impression on the minds of the assembly, and especially on the French delegates present. This time the council approved the Pope's advice, and, by resolutions, encouraged the people to volunteer for the war. The influence of this action raised the popular excitement to the highest pitch and induced an immense multitude to offer themselves for the sacrifice. By the inexperienced this host was looked upon as extremely formidable; while all men of thoroughly military experience must have esteemed such a motley multitude as destitute of every element of strength. It was composed of clergy, gentry, merchants, artists, tradesmen, laborers, women, boys, girls, slaves, criminals and profligates; an undisciplined and useless host. The motives of a large part of this crowd were purely selfish,

being only influenced by the desire of adventure and worldly gain. By the French this enterprise was called Croisade and those who joined in it were called Croisards or Cross-bearers. The object of the war gave rise to the name. It was a war of the cross against the crescent, and the soldiers who volunteered in this holy cause wore a consecrated cross of many colors on their right shoulders.

In the year 1096 the expedition began its march. It consisted of eight hundred thousand persons in several divisions, led by different chiefs. One of the largest of these divisions was led by Peter the Hermit, who marched with the rope round his body and with the complete habit of a genuine hermit. His part of the army marched in a most disorderly manner, and, without restraint, committed every sort of outrage on the persons and property of the inhabitants of the countries through which they passed. Their destructive march incensed the Hungarians and Bulgarians to such a degree that they fell upon them with their armies and destroyed the greater part of the division. A like fate awaited several of the other divisions that were led by chiefs equally unfit to command. They wandered about at will, thieving, robbing, murdering like a band of outlaws; involving the districts of country through which they advanced in the greatest desolation and misery. But those divisions that were led by illustrious and experienced military commanders were more fortunate. One of these was led by Godfrey of Bouillon, duke of Lorrain, and his brother Baldwin. Godfrey was one of the greatest heroes that have adorned history. His division was effective, numbering eighty thousand well disciplined soldiers, horse and foot, and at its head he marched through Germany and Hungary. Another army marched under the command of Raymond, earl of Tou-

louse, and passed through Slavonia. Robert, earl of Flanders, Robert, duke of Normandy, and Hugh, brother of Philip the First, of France, embarked their respective forces in a fleet assembled at Brundisi and Tarenti. These armies were followed by Boemond, duke of Apulia and Calabria, at the head of a chosen and large body of valiant Normans.

Though the number of this immense host was greatly reduced by the time it reached Constantinople, still it was exceedingly formidable; more so indeed than if the whole mass had reached the city in safety. For the most useful and effective part of the army had reached that point. The subsistence which would have been wasted on a useless multitude was preserved for soldiers who were to engage with the enemy in the enemy's country.

The emperor Alexius, as he surveyed this powerful army, headed by the most gallant and renowned warriors of the age, became alarmed lest some harm should befall himself and his country by their presence. And he had good cause to be alarmed; for the wreck of the Hermit's division, when it arrived in his dominions, committed the same kind and degree of depredations that had disgraced its whole march. They ravaged his most fruitful provinces and pillaged even the suburbs of the imperial city. Nor did the other divisions pass harmlessly through. It was quite beyond the power of the best generals to lead such armies through a fruitful territory without the commission of deeds of pillage and crime.

Before the arrival of Godfrey Peter had led his host across the Bosphorus into the enemy's territory. Here he was met by the Turkish army and suffered a terrible defeat. With the survivors of his discomfited and motley crowd he recrossed to Constantinople. While Alexius

used great diligence in securing a passage for the crusaders into Asia he kept a jealous eye, in the meanwhile, on their progress; and his treatment of the Turkish prisoners, taken by the Christian armies, was so mild as to excite suspicion of treason in the minds of many fanatical Crusaders. Soon after Peter fled, better disciplined divisions came up and crossed into Asia. The first city they attacked was Nice, the capital of Bithynia, which, after a siege of seven weeks, was forced to surrender. After this event, which occurred in the year 1097, the Christian armies advanced into Phrygia. Here Solyman, the gallant and vigilant Turkish chief, surprised them with a large army, chiefly cavalry, probably equal in numbers to the Crusaders. A long and severe battle was fought and deeds of valor were done rivalling those most glorious in history. Many thousands perished in the conflict, but the Christian armies were victorious. They spoiled the camp of the Turk and obtained great and rare treasures. After a few days' repose the armies advanced upon the city of Antioch. On their approach to this city they made an attempt to take it by storm, but without success. Its siege was then commenced and continued for several months with little prospect of success, when, one night, the commander of one of the towers treacherously admitted a body of Christian warriors into the city. These at once gave the signal to their companions without. The gates were thrown open and the crusaders rushed in. But the signal had also given the alarm to the slumbering Turks, who immediately rushed to arms. The conflict that followed was hand to hand and very bloody. It continued all night, and, amidst the darkness and confusion, many were slain by their own friends. The Christians gained possession of the city, but the cita-

del remained in the hands of the Turks. A small supply of provision was found in the city which was soon exhausted. In the meantime Solyman had roused the Mahometan power in every quarter, and excited their fears for their own dominion and faith. In consequence of this stirring appeal a vast army of the enemy suddenly appeared before Antioch under the command of the Persian Emir, bringing succor to Solyman. The Crusaders were now besieged in turn, and by a much superior force to their own. Soon the severest famine prevailed in the Christian camp, and they were compelled to kill and eat their horses. In the Turkish camp there was abundant luxury. At this crisis, when the hearts of all seemed to be oppressed with despair, an enthusiasm was suddenly kindled among the soldiers, and their sinking hopes revived, by the assurance that through direct revelation from heaven they would soon win a great victory and have an abundance of food. Thus assured they made ready for battle, devoutly invoking the favor of heaven on their cause. Then, with hearts eager for the conflict, and full of courage and hope, they assailed the hosts of the false prophet. The Turks fought bravely and obstinately. In the heat of the conflict a cry arose among the Christian soldiers that they saw the saints fighting for them. This gave them new strength, courage, and zeal, and their onsets were so furious and terrible that the enemy's lines were broken and thrown into confusion, and they were forced to retreat. They left in the hands of the Crusaders abundant stores, which gave immediate relief to the famishing multitude. Soon after this victory a council of the Christian chiefs was assembled, at which it was ordered that they would repose two months at Antioch. During this time a terrible pestilence prevailed among them and swept off a great number

of their followers. In October they advanced and at length arrived in sight of Jerusalem. Already jealousies had sprung up and dissensions arisen between the knights ; but they were now all laid aside by mutual consent, while the minds and energies of all were directed to the one grand object before them. The army of crusaders had now been reduced to sixty thousand men. But these survivors vied with each other in preparing for a vigorous assault of the city. All the implements of warfare known to the best warriors of the eleventh century, in besieging and assaulting cities, were brought into use. Prodigies of valor, acts that were almost superhuman, were performed by these Christians heroes, during the two days assault. They then gained the battlements and planted there the standards of the cross. A dreadful massacre followed that crimsoned the once holy place with human blood. But the mighty sacrifice was forgotten amidst the universal joy of the Christian world. Jerusalem was rescued from the hands of the infidel, and the glorious event made oblivious the cost at which it was purchased. It occurred in the year 1099 and imparted cheerful life to the closing year of the eleventh century.

This city was now made the centre of a new kingdom, At the head of this kingdom was placed, by acclamation, the illustrious champion and knight, Godfrey of Bouillon. When the crown of gold was offered him as king, he declined to receive it, in words that showed the greatness of his soul—"I cannot wear a crown of gold in the city where the King of kings wore a crown of thorns." Godfrey ruled the new kingdom with wisdom and justice ; but only for a short time. He died about one year after he received the honor of king, leaving a name covered with glory. He

was succeeded by Baldwin, his brother, a brave and accomplished prince.

The cause of this immense expedition and sacrifice of life and treasure was declared to be, the recovery of Palestine, and especially of Jerusalem, from the hands of the enemies of the cross. But that city and its once sacred places had ceased to be holy. It had been the scene of the greatest crimes and vices recorded in history, crowned by the murder of the Son of God. It had become a city loathed, abhorred, and cursed of God, and had been abandoned to a dreadful overthrow. It had ceased to be Jerusalem both in fact and name, and so complete was its destruction that one stone was not left upon another. God had forsaken the place. These Crusaders tried to bless a place that God had cursed and abandoned to heathens and infidels, as unworthy to be inhabited by those who honored and revered His holy name. These expeditions were also extremely injurious to the interests of religion and civil society in Europe. The nations of Europe lost by them the strength of their population and wealth, by which they were impoverished in every way. Many of the most powerful and illustrious families became, by this means, extinct, while others were reduced to the lowest estate of poverty and misery. The heads of many of the most illustrious houses mortgaged or sold their estates to obtain funds to aid their expeditions. In this way the civil state of Europe was changed and society was thrown into the wildest disorder. The sufferings, also, of the people of those countries through which they marched, were extremely severe. So perilous was the enterprise considered that those who enlisted in this warfare made all their arrangements before departing as if they would never return. Before assuming the cross, they made their wills

and disposed of all their worldly goods. In disposing of these effects, the clergy, churches and monasteries were not forgotten, but were liberally endowed. Such of the soldiers as had been engaged in law suits with the clergy or monks, to hold or recover property, gave up their claims and dropped their suits. Others who had seized any Church property restored it. If their ancestors had harmed the Church or clergy, they endeavored to make full amends for the wrong. Great numbers of the bishops and clergy girded on the temporal sword and marched as earthly warriors to the battle field. Thus forsaken, their flocks were left the prey of wolves. The monks and clergy left behind, being in many cases without spiritual rulers, conducted as their fancies and inclinations led them. The dissipated ran riot in unrestrained license, and committed great excesses. Fictitious saints of Greek and Syrian origin were added to the calendar in great numbers, and relics to an incredible number were sent into Europe, all the fruits of this Crusade.

CHAPTER XVIII.

IN other parts light appeared to be bursting through the darkness and inspiring hopes of an early dawn. Since the ninth century Sicily had been groaning under Mahometan rule. Repeated attempts had been made by the princes of the East and West to recapture this island, but without success. In this century, however, the face of things had changed for the better. In the year 1059, Robert Guiscard, the chief of the Norman colony which had settled in Italy, was encouraged by Pope Nicholas the Second to attempt the capture of the island. His brother Roger offered his assistance, and together they attacked the island with great vigor, nor did they sheathe their swords till the Arabs were driven from it. This great victory was not won till the year 1090. On the expulsion of the Mahometans, Count Roger restored Christianity, established bishoprics, built magnificent churches in different parts of the island, erected monasteries and endowed the clergy with great revenues. In reward for this generous act Pope Urban the Second, by a special diploma, granted Roger and his successors the title, authority and privileges of hereditary legates of the see of Rome. The successors of Roger, under the title of dukes, governed the island until the twelfth century, when it became a kingdom.

But while the power of the false prophet was weakened in some parts, in others it seemed to grow. While the Turks and Arabians were equally zealous in their efforts

to destroy Christianity, they were at the same time deadly enemies to each other. The Turks fought the Arabians with as great bitterness and fury as they did Christians; made inroads upon their territory and reduced their empire to narrow limits. At the same time they carried on war against the Greeks and conquered some of the most fertile provinces of the empire. This was done the more easily because of their feeble rulers, intestine divisions, and exhausted treasury. In Spain, the Arabians, by the most artful system of proselyting, by marriage alliances, offices of trust, bribery, flattery, rewards, and the like, labored to convert Christians to the doctrines of the Koran, and succeeded in seducing many from the faith. This work of ruin would have continued had not the kings of Arragon and Castile stood forth as the champions of the cross. These princes were gallant leaders, and they defeated the Arabians in a succession of battles by which their territory was reduced within narrow boundaries. In Denmark and Hungary, those of the inhabitants that remained idolaters afflicted their Christian neighbors wherever they had power. But the threatened vengeance, in way of retaliation, finally restrained them from acts of violence.

Political events of more than ordinary interest occurred in England in this century. On the death of Edward the Confessor, Harold, son of an English earl, was proclaimed king. But William, Duke of Normandy, claimed the English crown, and had secured from Harold, before the death of the Confessor, an oath that he would not oppose his claim. When, therefore, he heard that Harold had violated his oath, and taken the crown himself, he prepared to take the prize by force. His nobles approved his course, and the barons of France gave him their support.

The Pope also helped, and sent him a consecrated banner and a ring containing a hair he said had grown on the head of St. Peter. He furthermore blessed the enterprise of William and cursed Harold. For all this, he expected of course, to be liberally rewarded by the conqueror. On the fourteenth of October, 1066, was fought the great battle that decided the fate of England. The Normans were victorious, and William the First ascended the throne of England. This Conqueror, as he was surnamed, carried an iron hand, and that which he had gained by conquest he ruled without mercy. This severity provoked the English to resistance, and then followed a terrible civil war in which the streams were often crimsoned with blood, towns and cities burned, and fields laid waste by the usurper. All the estates of the conquered English which he pleased to take he gave to his Norman lords, and the titles he made of this property for the new owners he had recorded in a book called Domesday Book. At a certain hour in the evening, by his order, a bell was rung in the hearing of the people, called the Curfew. Upon the hearing of this signal they were required to put out their candles and fires. Though William had won the crown of England by his valor and military genius, yet he was none the happier for his conquest. He was severely afflicted, and the greatest of his afflictions was domestic. He had three sons, the eldest of whom was Robert, a youth of violent temper, and disobedient to his parents. In a fit of passion, one day, he would have killed his two younger brothers if his father had not prevented him. His anger was excited by his brothers' throwing water on him. This event does not appear to have taught him the duty of restraining his violent nature, for, soon after, he rebelled against his father and tried to dethrone him by violence. In a battle between

the father and son, Robert was nearly killed by his father, who knew not that he was engaged in personal combat with his son. William was passionately fond of hunting, and was so selfish in the indulgence of this passion that he destroyed villages and towns to make forests where he might chase deer and foxes. Nor was he content in this work of self-indulgence till he had made sixty-nine forests for his own use, in the making of which he drove multitudes of poor peasants from their cottages and destroyed them, leaving the humble inmates without a shelter for their heads. In this way he lost both the confidence and affection of the people, who looked on him as a merciless tyrant. But this tyrant's life, like that of all others, fortunately, had an end. Feeling that he had been insulted by the King of France, he became furious, and swore vengeance against him. He assembled his armies, entered his kingdom, and, as he had done in England, so now, he destroyed everything in his way with fire and sword. As he was riding over the hot embers of the ruins he had made, his horse's feet being burned, the animal started and threw him forward on the pommel of the saddle, injuring him mortally. He was carried from the field to his bed, where he lay six weeks in a dying state. His wicked life troubled him, and he tried to obtain comfort by being generous to churches and monasteries, and by releasing from prison persons whom his cruelty had confined twenty years.

It was a morning in September, just at sunrise, when he heard a church bell ring. He asked what bell it was, and was told it was the Chapel of St. Mary's. "I commend my soul," said he, "to Mary," and died. Immediately all left him but some servants, who, in their haste to steal what things they could, suffered the body of the king

to roll off the bed on the floor. It was taken up and prepared for burial. The place chosen for interment was Caen, in Normandy, to which place his body was removed. As soon as it was placed in the church a great fire broke out in the town, which created intense excitement, drawing to it most of the citizens, and among them those who were guarding the dead king. Thus the body was again forsaken. When, finally, it was about to be let down into the grave, a loud voice was heard in the crowd—"This ground is mine! Upon it stood my father's house. The king despoiled me of both ground and house to build this church. In the great name of God, I here forbid his body to be covered with earth that is my right!" The fact being well known that the king had unjustly taken his land they paid him fifteen dollars for the grave. As they were letting the body into the grave the coffin burst, and allowed such an offensive smell to escape that all were forced to retire. Thus was the body of the Conqueror abandoned for the third time after it was dead.

But the inquiry, no doubt, rises in the mind, Where were his three sons all this while? They were looking after their inheritance, and felt that their father, in his grave, was a good riddance. The son and successor of William the First, was William the Second, or Rufus, as he is called. This prince inherited the character of his father—was miserly, selfish, cruel and valiant. He was unwilling that his brothers should have any of the inheritance left them by their father, and while he bought of Robert his title to Normandy, he made war on Henry, who had received for his share five thousand dollars with which he had bought a castle. Of this pittance Rufus robbed him, and sent him forth on the world utterly impoverished. Not content with all this power and dominion he oppressed his subjects

in every way, and even robbed the Church to increase his treasures. He kept the see of Canterbury vacant for a number of years that he might have its revenues. He was also fond of hunting, and, one day, while pursuing game in one of the forests which his father had made, and which was called New Forest, he separated from the rest of the party, having with him only one nobleman, Sir Walter Tyrrell, a famous hunter. When he was next seen by any of his subjects he was lying dead in the forest with an arrow in his heart, and bleeding. A poor charcoal burner who was passing through the forest found him. Without knowing who he was, he lifted the body into his cart and delivered it to those who knew it. Sir Walter Tyrrell reported that, while hunting, his breast was pierced by an arrow from an unknown hand, and that, fearing he would be accused of the murder, he made his escape to a foreign country. The death of this prince occurred in the year 1100.

The archbishops of Canterbury figure largely in the history of the English church in this century. In the early part of the century the Danes came over in great numbers, under their king Swein, to avenge a grievous wrong they had suffered at the hands of the English monarch Ethelred. They committed horrible barbarities in their campaign of revenge, murdering even defenceless women and children, and burning some of them at the stake. At this time Alphege was archbishop of Canterbury, who boldly rebuked their fiendish cruelty, declaring: "The cradle can afford no triumph for soldiers." For this the Danes seized him and kept him in prison seven months. His liberty was then offered him upon condition of paying an immense ransom. He replied that so large a sum could not be raised, nor would he consent that the revenues of the Church should be used for his ransom. Enraged by this

refusal, the Danes stoned him to death, he praying in the meanwhile for his enemies and the welfare of the Church. This prelate fell a martyr in the year 1013.

During the reign of William the Conqueror, the Pope's power made progress in England. Gregory the Seventh was the first bishop that laid claim to civil power in England. It was after the conquest, and was put forth because Alexander the Second had blessed the army of that prince, consecrated his banners, sent him a hair from St. Peter's head, and bidden him God-speed in the war upon England. But this claim was spurned by William, though the claim to Peter Pence was allowed. Before the conquest, the bishop and earl had sat in the same court, the bishop presiding over spiritual matters, and the earl over civil. This course was pursued to prevent any collision between Church and State, and to mutually aid each other. But when William the First was securely seated on his throne he separated these two, and from that time the bishop and earl no longer sat in the same court as joint judges. The bishops were now allowed to conduct their spiritual courts by themselves and to decide the causes brought before them. This privilege greatly pleased those of the clergy who believed the Pope had jurisdiction in England. The clergy were almost the only men of learning, and this fact, with a separate court, gave them power to administer the laws just as they pleased. William also removed the Saxon bishops from their sees and appointed Normans and Italians in their places. In this way he encouraged the grasping ambition of Rome. The first Roman legate that presided in an English council was Lanfranc. This prelate, before the conquest, had received a special favor from William by being appointed abbot of the mon-

astery of St. Stephen at Caen. When the Conqueror was seated on the English throne he promoted Lanfranc to the office of archbishop of Canterbury. This prelate became eminent as a writer and logician. Among his works are his commentaries upon the epistles of St. Paul, on the Psalms, and an essay on the Eucharist, in which he uses his logical learning to the utmost in trying to prove the presence of the real flesh and blood of Christ in that Sacrament. As late as the beginning of this century the doctrine advocated by Lanfranc had not become the doctrine of the English church. Though this primate was the zealous patron and supporter of the Papal power, yet he was jealous of the liberties of the church of England, and firmly resisted the arrogant claims of the bishop of Rome to the absolute control of all matters, temporal and spiritual.

The successor of Lanfranc was Anselm. This prelate also considered himself the spiritual subject of the Pope, and did much to aid that bishop in his ambitious projects to enslave the church of England. Yet in other respects his life and manners were without reproach. Anselm was an author of distinction. His works are divided into three parts, beginning with a series of tracts concerning the existence of God, the Divine attributes, and the Trinity. In this part of his works there are many curious researches into subjects of a very difficult and mysterious nature, such as the fall of Satan, the reason why God created man, the doctrine of original sin, and the manner that it is inherited by the children of Adam, the liberty of the will, etc. The second and third departments of his works contain his letters, sermons, poems and prayers, which were divided into four books. His duties as a minister of Christ he appears to have performed with fearless fidelity, even boldly

rebuking the vices of those in power. On one occasion he was required by the miserly William the Second to give him fifty thousand dollars of the Church's treasures. In reply to this demand he offered a much smaller sum, which the king refused in disgust. Then, said Anselm, "If I am used according to my station all I have is at your service; if I am treated as a slave I shall keep my property to myself." He then gave to the poor the sum he had offered to the king. This prelate was, throughout his episcopate, opposed in some way to the will of the royal power. This arose chiefly from his ambition to enlarge the power of the Church in England, and the determined resistance on the part of the king to these ambitious projects. It was under his administration that the archbishop of York made the attempt to throw off his dependency on the see of Canterbury, but failed; and Anselm was the first prelate of England who insisted on the celibacy of his clergy. This was done at the synod of Westminster in the year 1102. He died in A. D. 1109, in the seventy-sixth year of his age.

A beautiful Christian character shone in Scotland in this century, in the person of Margaret. She was a descendant of the English kings, and, upon the conquest of England, fled with her brother to Scotland, where she became the wife of Malcolm, the king of that country, and so Scotland's queen. With her husband she had much influence, and by her godly life and conversation greatly improved his character. She was a model mother, and educated her children with great thoroughness and utmost care. In after life they showed the happy results of such training. Three of her sons occupied the Scottish throne in succession, and were all good kings. One of her daughters was wife of Henry the First of England. Theodoric, who was a monk, and her confessor, said that she would talk with

him upon the sweetness of everlasting life in such a manner as to draw tears from his eyes.

In Ireland a singular abuse now prevailed which greatly retarded the prosperity of the Church in that island. In the troublous times in which the Danes were making incursions into the island and disturbing the peace of the inhabitants, a powerful Irish family seized upon the see of Armagh, and for many years filled the chair of St. Patrick with members of their own family. This unlawful proceeding began in the tenth century. The first of these usurpers who filled this chair were consecrated bishops. But after a time it was filled by lay members of the family, holding the title and most of the privileges of archbishops. But the spiritual offices performed by this high official devolved on truly consecrated bishops, who were associated with the lay archbishop, and these were true prelates of the Church. The family that thus abused the sacred office became extinct in the twelfth century, which happy event was considered a judgment from Heaven by the faithful. During this dark period of Irish church history, the same abuses were practised upon the property of the Church, her lands being usurped and used by laymen. Intestine wars also harrassed the country, while many practices were introduced that were hurtful to the cause of true religion. During this decline, Lanfranc wrote several letters to the Irish princes and bishops by which he tried to arrest the decline and correct abuses. When, in reply, his opinion was asked upon some secular matters he replied, "You sent us letters of secular questions to be solved; but it does not become the episcopal office to be engaged in studies of this kind. Formerly, indeed, we wasted our youth in these matters; but when we succeeded to the pastoral care, we resolved that they should be laid aside."

CHAPTER XIX.

THE first five Popes of the eleventh cen- A. D.
tury do not appear to have disgraced 1038-1075
their office, though they left no record of greatness nor of
noble deeds that deserve much note. But Benedict the
Ninth was so wicked and vicious that the Roman people
could not endure him, and he was therefore driven from
his seat in the year 1038. This severe rebuke, however,
failed to improve him in life or character, and when he was
restored by the Emperor Conrad to his authority his con-
duct was as infamous as before. This so provoked the
Romans that they deposed him the second time, and elected
in his place John, bishop of Salina, who assumed the
name of Sylvester the Third. The new bishop had oc-
cupied his seat but three months when the adherents of
the deposed Benedict rose in arms and drove him from the
Papal chair and restored the degraded prelate. But, find-
ing the people firmly resolved not to submit to his govern-
ment, he sold his place and honors to John Gratian,
archpresbyter of Rome, who took the name of Gregory the
Sixth. By this pontifical sale the church in the Roman
obedience was endowed with two heads—Sylvester the
Third and Gregory the Sixth. This state of things pro-
duced a severe conflict, which was ended by a council as-
sembled at Lutri in the year 1046, by command of Henry
the Third. It was there decreed that the three Popes,
Benedict, Sylvester and Gregory, were all unworthy of
their office and were declared deposed. Suidger, bish-

op of Hamburg, was then elected to the contested seat, and took the name of Clement the Second. This Pope died after holding his office one year, and then the oft deposed Benedict, who yet survived, succeeded in obtruding himself again into the Papal chair. But he had scarcely seated himself in the coveted place when he was again forced to retire by the order of the emperor, Henry the Third, who selected Poppo, bishop of Brixon, to fill the chair. This Pope took the name of Damasus the Second, but was suffered by the Ruler of all to enjoy his honors only twenty days, when he died. Then, at a diet held at Worms in the year 1048, Henry appointed Bruno, bishop of Toul to succeed him. This prelate is known as Leo the Ninth, and is likewise remembered as one of the most ambitious of temporal power in the whole catalogue of Popes. He also won a fame, not to be coveted, as a military leader. Wishing to get possession of Apulia, now held by the Normans, he made war upon that heroic people in the year 1053. But he not only failed of getting the prize, but was taken prisoner and led captive to Benevento. Here dismal reflections upon his unhappy fate preyed upon his mind and threw him into a dangerous illness. After a year's imprisonment he was sent back to Rome, where he died in the year 1054. This Pope's fame appears to have been so highly esteemed by the Roman church that she has enrolled his name among her saints.

After his death three Popes succeeded him in quick succession. Of these no one did anything worthy of note, save Benedict the Tenth, who usurped the Papal chair, and was soon after deposed in disgrace. He was succeeded by Nicolas the Second in the year 1058. In the second year of his episcopate he assembled a council at Rome by which were passed many useful laws for the reformation of the

disorders in the Church. One of these is particularly noteworthy, and has reference to the manner of electing Popes. The law upon this subject was altered to prevent the tumults and commotions that frequently occurred at Rome when a new bishop of that see was to be elected.

Before the time of Nicolas the Second the Popes were chosen by the votes of the cardinals, the Roman clergy, the nobility, the burgesses, and the assembly of the people. An election in which so many ranks and voters had a voice resulted in frequent and violent tumults. To prevent this a decree was passed, the substance of which is as follows: "The cardinals shall first deliberate concerning the election of a pontiff, and the consent of the clergy and people shall be required to confirm their choice. The Pope shall be chosen out of the members of the church of Rome, if a proper person can be found among them; if not, he shall be elected elsewhere; all this without any prejudice to the honor of our dear son Henry (who is now king, and shall be soon emperor, as we have already promised him), or to the honor of his successors, on whom the apostolic see shall confer, personally and successively, the high privilege."

Here we find Nicolas the Second assuming a power to change the established custom, and professing to grant the emperor power to sanction the election of Pope, while in preceding ages this right and power had been exercised by the emperors as their own. It was an artful manœuvre to change this custom as a precedent, and to exalt the Roman see. In consequence of this new decree no Pope could be elected unless first approved by the cardinals. This new law gave much offence to the clergy and people, and was the cause of serious trouble for many years. But the commotions were less violent, and the election scenes less

riotous in future. As the cardinals now perform so important a part in the history of the Roman church, it is proper that the reader should learn of their origin, office and powers.

In the middle ages the word *cardinal* had no definite meaning, but was used for a variety of offices. This title was then applied, though in different senses, to the secular clergy, to abbots, canons, and monks. But, after the time of Alexander the Third, the common use of the term was gradually confined to narrower limits, until it embraced only those who were honored with the office of electing the Pope. This fact is clearly presented by the edict of Nicolas the Second, in which he says: "We have thought proper to enact that, on the decease of the Bishop of the Roman Catholic or Universal Church, the affair of the election be treated principally, and previously to all other deliberations among the cardinal bishops alone, who shall afterwards call into their council the *cardinal clerks*, and require, finally, the consent of the rest of the clergy and the people to their elections." In this edict the Pope divides the persons who are in future to be honored with the right of voting in the choice of a Pope into two classes. The first class comprised the seven prelates who belonged to the city and territory of Rome, and who were called *the college of cardinal bishops*. Pope Nicolas declares that by *cardinal bishops* he understood those to whom it belonged to consecrate the Pontiff elect. "Since the Apostolic see cannot be under the jurisdiction of any superior or metropolitan, the *cardinal bishops* must necessarily supply the place of the metropolitan, and fix the elected pontiff on the summit of Apostolic exaltation and empire." These seven bishops had the exclusive honor of consecrating the Pope. The second class permitted to vote for this high office were

cardinal clerks. The word *clerk* here means the same as *presbyter*. These chief presbyters were the rectors of the twenty-eight chief parishes of Rome. The consent of the other clergy and the laity was required to what their superiors had done. If that consent were not given, the election was not considered valid. The reader must bear in mind that Nicolas the Second had no lawful power to make such a law, and therefore this law is without effect. As Anselm, bishop of Lucca, says, "It is evident that the edict of Nicolas is, and has always been, without the smallest degree of weight or authority. But in affirming this I have not the least design to cast reflection upon the blessed memory of that pontiff, nor to derogate from the applause that is due to his virtues. As a man, however, he was feeble, and, through the weakness that is inseparable from humanity, was liable to be seduced into measures that were not consistent with equity and justice." The exclusion of the seven Palatine judges from their ancient privilege of having a voice in the election of Pope roused their severe displeasure. It had the same effect upon the excluded clergy, the army, and the people. They remonstrated against the unlawful proceeding, and excited tumults in their opposition. To quiet these tumults, Alexander the Third enlarged the number of electors by including the archpresbyters of St. John Latêran, St. Peter and St. Mary the Greater, the abbots of St. Paul and St. Laurence without the wall, and the seven Palatine judges. In this way the clergy of the higher order were quieted in their opposition. The inferior clergy, however, continued their resistance till they were appeased by the same means. The chiefs, the *cardinal deacons*, were also included in the number of the electors. It is not certain under what pontiff those of this last order were made electors. But by these means

the murmurs of all orders of the clergy and people were at last quieted.

Upon the elevation of Lucius the Third, successor of Alexander the Third, the consent of the clergy and people was not required, and, for the first time, they were not called on to approve the election of Pope. It was perfected by the college of *cardinals* alone, and this power they have used exclusively since that day. We find, therefore, that the college of *cardinals* and their powers had their origin from the time of the edict published by the request of Nicolas the Second, between the years 1061 and 1073, but that this college did not reach its maturity and independence till the latter part of the twelfth century.

We have seen that Nicolas the Second admitted the right of the emperor to give his assent to the election of a Pope, and that such election was of no avail without that assent. But no sooner was this pontiff removed by death than the Romans were prepared to take another step in the progress to absolute power. By the influence of the arrogant and ambitious Hildebrand, archdeacon and afterward Pope, this right and privilege was withheld from the emperor in the election of a successor. The college of *cardinals* elected Anselm, bishop of Lucca, whose language we have had occasion to quote above, and solemnly installed him pontiff without consulting the young emperor, Henry the Fourth, or giving him the least intimation of the elevation of Alexander the Second. Agnes, the mother of the young emperor, to whom the election of Anselm was extremely distasteful, as soon as she heard of the insult, assembled a council at Basil in order to maintain the authority of her son, who was yet a minor. At her request the bishop of Parma was declared Pope, under the name of Honorius the Second. By this act there were two

rival Popes claiming jurisdiction at Rome, which rivalry resulted in strife and bloodshed. In the issue of this conflict Alexander was victorious, though Honorius still claimed his right to the see. Upon the death of Alexander Hildebrand was raised to the see of Rome, under the title of Gregory the Seventh. The history of the reign of this pontiff is one of the most remarkable episodes in the annals of the middle ages.

Gregory the Seventh was a Tuscan by birth, and rose from the position of an obscure monk of Clugni to the rank of archdeacon of the Roman church. He was endowed with a remarkable genius, great energy, untiring vigilance, rare sagacity, and unbounded ambition. To reach the object of his ambition he suffered nothing to discourage or disconcert him. So many great qualities, in the possession of an unprincipled man, make him a dangerous character in Church or State. From the time of Leo the Ninth, who gave him tokens of his highest favor and confidence, he was enabled to govern the pontiffs by his influence. In the year 1073, on the same day that Alexander was buried, he was made Pope by the unanimous vote of the college of cardinals. His election was then confirmed by the emperor, Henry the Fourth, king of the Romans. No sooner was he in possession of the coveted prize than he made all feel the power of his tyranny. He was not content to enlarge the grandeur of his see and the extent of his jurisdiction, but he applied his vast genius and varied powers to bring the whole Church under his rule, to dissolve the authority which temporal princes had heretofore held over the clergy in their dominions, and to exclude them entirely from having anything to do with the revenues of the Church. Nor did his ambition stop within these bounds. He assumed

the right to levy a tax upon all the empires and kingdoms of the earth for the support of the Church, and maintained that his supremacy of right extended over all the powers of earth. These ambitious projects and potential claims he endeavored to make good by the exercise of his towering and undaunted spirit, which caused a great effusion of blood and perpetual tumult. Among other presumptuous acts he drew up a form of an oath for the king or emperor of the Romans to sign, in which he demanded a profession of subjection and allegiance. Towards the kingdom of France his conduct deserves special note. It will be remembered that the temporal power of the Pope took its rise from a gift of Pepin, king of France, which was confirmed and enlarged by his son, Charlemagne. Yet Gregory pretended that the kingdom of France, was tributary to him, and accordingly he instructed his legates to demand the yearly payment of that tribute. These demands and claims, however, were treated with contempt. The tribute was never paid nor admitted to be just. But he admonished Philip the First, king of France to deport himself in an humble manner, since both his "kingdom and his soul were under the dominion of St. Peter (meaning the ruling Pope,) who had the power to bind and to loose him both in heaven and upon earth." He pretended that Saxony was part of the estate of the see of Rome, to which Charlemagne had formerly given it, as a pious offering to St. Peter. He also claimed Spain as the property of the Roman see from the earliest times. In another letter he confessed that the transaction by which the successors of St. Peter had acquired it was lost with other ancient records. His pretensions, however, were treated with some respect in Spain. The king of Arragon and Count Bernard gave a favor-

able answer to the demand of Gregory, and actually paid him an annual tribute. Their example was followed by other Spanish princes.

In England the claims of Gregory were less respected than in any other country of the West. William the Conqueror was jealous of his rights as a sovereign, and ready to defend them against all invaders, with his good sword, claiming that he held them by this right and the favor of God. When Gregory wrote him a letter, demanding the arrears of *Peter's Pence*, and at the same time that he should do him homage for the kingdom of England, William granted the Peter's Pence, but emphatically refused to pay him homage.

This tax of *Peter's Pence* was so called because it was collected on the festival of St. Peter. It consisted of a tax of a penny on each house, and was first paid by Offa, king of Mercia, who, having caused the death of Ethelbert, king of the East Angles, went to Rome in way of penalty for his crime, and also promised to pay the Pope annually a tribute of one penny from each family in his kingdom forever. This event occurred in the year 794. In process of time it became a regular and general tax throughout England. For a while it was applied to the support of an English college at Rome; but at length the Popes found means to appropriate it to themselves. The tax was confirmed by the laws of Canute, Edward the Confessor, and William the First, and was never totally abolished till the reign of Henry the Eighth. Failing to reduce the stern Conqueror, he turned his eyes upon princes whom he thought he could more easily move. He wrote letters to the most powerful German princes—to Geysa, king of Hungary, and Swein, king of Denmark,—requiring them to make a solemn grant of

their kingdoms to the vicar of the prince of the Apostles, and to hold them for the future as tributary to the see of Rome. It is not known what success attended his efforts in this direction, but it is a fact that he was successful in several countries. The son of Demetrius, czar of Russia, went to Rome in consequence of the Pope's letter, in order to "obtain, as a gift from St. Peter, by the hands of Gregory—after making his submission to the prince of the Apostles—the kingdom which was to devolve on him upon the death of his father." His humble submission was graciously received, and his father's kingdom given him,

CHAPTER XX.

GREGORY proceeded to act on his assumed right to dispose of kingdoms and empires. In the year 1076 the duke of Croatia and Dalmatia was raised to the rank and power of king by him and solemnly proclaimed by his legate at Salona, on condition that he would pay an annual tribute of two hundred pieces of gold to the Roman see on each Easter festival. But Croatia belonged to the Grecian empire; hence the act of Gregory was equivalent to robbery. A. D. 1074-1084

The kingdom of Poland also became the object of Gregory's ambition, and he seized the earliest opportunity to turn it to his advantage. When Boleslaus the Second, king of Poland, had murdered Stanislaus, bishop of Cracow, Gregory not only excommunicated him with every form of infamy, but deprived him of his throne, dissolved the oath of allegiance of all his subjects, and forbade the nobles and clergy to elect a new king without the Pope's consent.

These are examples of the acts of this arrogant bishop. Had he succeeded to the extent of his wishes and designs he would have reduced all the princes of Europe to his obedience and held them as humble vassals. Though he failed to accomplish all he attempted, yet the extent of his success appears wonderful to the Christian world at this period of enlightened freedom. The consent of the emperors to the choice of Pope was no more asked.

In no part of the world did the ambition of this pre-

late meet with so little opposition as in Italy. The devotion of Matilda, the daughter of Boniface, duke of Tuscany, to the Pope, was a great help to this success. She was the most wealthy and powerful princess in Italy. After the death of her husband, Godfrey duke of Lorraine, and of her mother, Beatrix, Gregory persuaded her to settle all her wealth and estate, in Italy and elsewhere, on the church of Rome. After this, however, Matilda married again, which caused the withdrawal of a portion of the wealth she had ceded to the Church, by the consent of Urban the Second. Her second husband was the son of the duke of Bavaria, from whom she soon separated, and then renewed the gift she had made of her vast estates to the see of Rome.

There were at this time two great and prevalent sins in the Church which impeded the progress of Gregory towards supreme power. They were Simony and adultery. The infection of these sins among the European clergy and laity, was now wide spread, and diffused spiritual death through every avenue of society. The time had come when it was necessary to check their progress, and Gregory set about the work with his usual energy and resolution. But in doing this reforming work he committed other and grave errors himself. In the year 1074, which was the second of his reign, he assembled a council at Rome in which all the laws of former Popes against these sins were re-affirmed. The purchase and sale of church benefices were forbidden by the strictest laws. It was also decreed by the same council that the clergy should not marry, and that all priests that were married, or lived in the bonds of unlawful love, should dismiss their wives or concubines, or abandon the ministry. Then Gregory sent letters to all the bishops of Europe requiring them to see to it that

these laws were strictly obeyed. No sooner was the decree published which dissolved the relation of man and wife among the clergy than loud complaints arose from the aggrieved party, in all the provinces of Europe. They complained of the severity of the decree, and protested most solemnly against the act of putting asunder those whom God had joined together. Those, too, who lived in the relation of man and wife, and yet were not such, made common cause with them and raised violent tumults. Many of the clergy chose rather to abandon the ministry than separate from their wives. Some renounced their office and gave the odious name of Manichæans to those who approved the decree. For this sect, with the Paulicians, was notorious for its hostility to the marriage of the clergy. The wiser part of the Christian world looked on this decree as unjust and contrary to the law of God, because it separated man and wife who had been lawfully joined together. The decree involved in sorrow, disgrace, want and misery a multitude of mothers and children, and turned over to the civil magistrate the married priests to be punished, as disobedient subjects, with the loss of their worldly goods, and with the deepest marks of shame and disgrace. These tumults, however, gradually abated. The determined will of Gregory in enforcing the decree of celibacy, and the indifference of those in civil authority about the matter, at length so completely triumphed that the controversy ceased. But the tumults that were excited by the decree against Simony were not so easily appeased. In fact, they became more violent from day to day, and for several years involved both Church and State in the deepest calamities. As his decree upon this subject was disregarded by several princes and many of the bishops of the Church, Gregory became more zealous in his purpose

and more violent towards all who stood in its way. He excluded from Communion several German and Italian bishops and a number of the counsellors and favorites of the emperor, Henry the Fourth. This was the penalty for encouraging Henry in allowing the condemned practice. He also pronounced an "anathema against whoever received the investiture of a bishopric or an abbacy from the hands of a layman, as also against those by whom the investiture should be performed." This decree alarmed the princes of Europe; for it was the prevailing custom of the chief magistrates of the Christian nations to confer on whom they pleased the highest church dignities and the government of the monasteries and convents. These chief church honors they always conferred with the well known ceremony of *ring and crosier*, the ring symbolizing their spiritual connection with the Church, and the crosier, or staff, the emblem of their pastoral duties. This power of investing the church officials with their dignities, which the temporal rulers claimed as their right, was greatly abused by them. It happened in many cases that the temporal power was entirely mercenary, in which case the church dignity was offered to the highest bidder, a sin called Simony. It was against this evil that Gregory levell'd his edict, while in the meantime he designed to lessen the lay influence in church matters. This right of investing the bishops and abbots with their dignities, now claimed by temporal rulers as their own, was not always in their power. In the beginning it was the sole right and practice of the rulers of the Church, and was usurped by princes. This usurpation took its rise at that period in church history when the princes of Europe began to make grants of land, castles and estates to bishops and abbots. No one was then considered the lawful possessor of these es-

tates till he appeared at court and took the oath of allegiance to his sovereign and received from his hands the deed of transfer of such property. The ceremony of the ring and crosier is of much later date. It arose at that period when the princes of Europe took the liberty of conferring on whom they pleased the bishoprics and abbeys that became vacant in their dominions, and even offered them for sale to him that would give the most for them. When this power was first taken from those in spiritual authority they invested the newly made dignitaries with their honors in the same manner in which they conferred their titles and estates upon counts and knights. This custom, would, no doubt, have continued had not the civil rulers been defeated by the vigilance of the clergy. As the sacred orders had not power to guard their rights by force they used art in protecting them. As soon as a bishop or abbot died they hastened to elect another in his place without consulting the temporal power, and at once invested him with the ring and crosier. This having been done the prince could not interfere with that election, since the ceremony could not be repeated in the same person. But the temporal rulers soon devised a plan to defeat this artful practice. They ordered that as soon as a bishop expired his ring and crosier should be sent to the prince to whose dominions his diocese belonged. As it was the solemn delivery of these emblems of spiritual power that fixed the office upon its possessor, the princes were able to recover the power that was evaded by the artful use the clergy had made of them. And no bishop was allowed to perform the functions of his office until he had received these emblems. Hence, as soon as a bishop drew his last breath, the magistrate of the city where he died sent his ring and crosier, without delay to the court. The

prince then presented to the bishop whom he chose these badges of the episcopal office. The bishop elect was then sent to his metropolitan, whose duty it was also to perform the ceremony of presenting the ring and crosier as witness of his appointment, and this final act confirmed him in his office. The chief clergy esteemed it a sacrilege that laymen should convey these sacred emblems of spiritual power and distinction; that the staff which distinguished the shepherd of Christ's flock, and the ring which seals the nuptial band between the bishop and his see, should be disposed of by civil rulers; hence the practice was very offensive to them.

When Gregory saw the abuse to which this usurpation gave rise, and that princes often conferred the honors of the Church upon their favorites or upon the highest bidder, stimulated by ambition and his conflict with the civil authority, he resolved that this power should be restored to its proper owners. The great efforts he made to perform this task, gave rise to furious wars, carried on between the pontiff and the emperor, who paid very little regard to the severe edicts of the Pope. Yet he admitted that he had done wrong in offering for sale the honors and offices of the Church, and promised in future to cease the practice. He was unwilling, however, to yield his right of choosing the bishops and abbots in his dominions and of conferring on them their honors. Had the emperor been seconded in his resolution by the German princes, he might have held his claim with dignity and success. But a number of these princes were the enemies of Henry, and this gave Gregory the advantage. He seized the opportunity and used it in an imperious and cruel manner. He sent by his legates an insulting message to Henry, ordering him to repair to Rome at once and clear himself of charges that

were preferred against him. The spirit of the emperor was moved with indignation at Gregory's impudence, and, without delay, he summoned a council of German bishops at Worms. At this council the Pope was accused of several criminal practices, declared unworthy of his sacred trust, and deposed from his office. At the same time an order was issued for the election of a new Pope. No sooner did Gregory receive notice, by the ambassadors of the emperor and their letters, that he had been deposed, than he hastened to give blow for blow. He uttered terrible anathemas against the emperor, excluding him from the Communion of the Church and the throne of his ancestors and, in the pride of his assumed power, dissolved all his subjects from their allegiance. Thus was war declared on both sides, and the civil and ecclesiastical powers were divided into two great factions, of which one maintained the side of the emperor and the other that of the Pope. At the beginning of this war the Swabian chiefs, with Rodolph at their head, revolted from Henry. The princes of Saxony, who had just been subdued by the imperial troops, joined the Swabians in their revolt. Gregory solicited these united powers to elect another emperor in the place of Henry. They met at Tribur, in the year 1076, to take counsel together concerning this weighty matter, and decided that the Pope should be the judge in the case. This serene judge was requested to attend a conference at Augsburg in the following year and by his counsel aid them in deciding what course to pursue to settle the strife. In the meantime they decided that Henry should be suspended from his royal power and retire to private life. To this hard judgment they added that he would forfeit his throne if he did not within a year become reconciled to the Pope and be delivered from his curses. As

the cause of Henry became more desperate from day to day, his friends advised him to visit Italy and implore the forgiveness of the Pope. Forgetting, for the time, his manhood and his royal station, he yielded to this base counsel, passed the Alps in mid-winter and arrived at the fortress of Canuseum in February 1077. At this fortress Gregory was spending the winter with his rich female patroness, Matilda. Here Henry the Fourth stood a suppliant for three days in the open air, at the entrance of the fortress, with his feet bare, his head uncovered, and with no other clothing than a piece of coarse woollen cloth to cover his nakedness. On the fourth day he was admitted to the presence of the lordly pontiff, who, with apparent reluctance, gave him absolution. In the meantime the Pope forbade him taking his royal titles till the council that was to assemble at Augsburg should make its decision. This mean conduct of Henry so greatly incensed the princes and bishops of Italy that they threatened him with all sorts of evils for such conduct, and they would, no doubt, have deposed him if he had not, without delay, resumed his title in spite of Gregory. When the confederate princes learned what course he had pursued, they assembled at Forcheim in March, 1077, and unanimously elected Rodolph, duke of Swabia, emperor, in place of Henry. This rash and unlawful course kindled a terrible flame of war in Germany and Italy. The Normans in lower Italy joined their forces with those of the princess Matilda, and maintained the Pope's side. The Lombards espoused the cause of Henry, who, with all the forces he could muster, carried on the war in Germany against the confederates led on by Rodolph. The politic Gregory, considering the conflict doubtful in its issue, appeared satisfied with the strife of the contending forces, without tak-

ing a more bold and active part. But after the defeat of Henry at Fladenheim in the year 1080, he excommunicated him for the second time, and sent a crown to Rodolph, proclaiming him at the same time emperor of Germany. This new insult Henry retaliated in kind. Supported by a number of German and Italian bishops he deposed Gregory the second time in a council which met at Mentz; and in another council assembled soon after at Brixen in the Tyrol, he raised Guilbert, archibishop of Ravenna, to the papal chair. This new Pope took the name of Clement the Third, when, four years after, he was consecrated at Rome. Soon after this election a great battle was fought between the forces of Henry and the rebels, led on by Rodolph. In this battle Rodolph was mortally wounded and his army defeated. In the following year Henry marched into Italy with the design of crushing Gregory and his allies. His campaign was attended with varied success; but in the year 1084 he became master of Rome. He then placed Clement the Third in the papal chair, and, receiving from the new Pope the imperial crown, was proclaimed emperor by the Romans. Gregory in the meantime had fled to the castle of St. Angelo and to this castle the emperor laid close siege. But he was compelled to raise it by the valor of Robert Guiscard, duke of Apulia and Calabria, who then brought Gregory back to Rome. Thinking, however, that he was not safe there he conducted him afterward to Salernum, where he died, leaving Europe involved in the horrors of a desolating war whose flames he was conscious of having kindled. The memory of this prince of ecclesiastical tyrants is revered by some in the Roman obedience, who call him a saint. Pope Paul the Fifth, about the beginning of the seventeenth century, appointed the twenty-fifth day of May as a festival sacred to the

memory of this singular saint. But the princes of Europe were generally and decidedly opposed to this festival, and especially the emperors of Germany and kings of France.

CHAPTER XXI.

THE repose of Gregory in his grave *A. D.*
brought no repose to the Church. *1086-1088*
The tempest he had excited continued to rage. The same passions he had set on fire grew into a wilder and more furious flame from day to day. Clement the Third, approved by the emperor and acknowledged by the most of Italy, was master of Rome, and Henry still carried on war with the confederate princes.

But the friends of the deceased Pope were not willing to receive Clement as their chief, and therefore chose Dideric, abbot of Mount Cassin, in the year 1086. He was consecrated the next year in St. Peter's church and took the name of Victor the Third. He was supported by the Normans who had got possession of that part of Rome containing this renowned cathedral. The character of this new Pope was very unlike that of Gregory the Seventh. He was modest and retiring and of a mild and gentle disposition. Finding the papal chair beset by factions, and the most of the city of Rome under control of his rival, with no prospect of peace, he retired to his monastery, where he soon after died in peace. But he left in the Latin church the same discord that had caused him to retire. He appointed Otho, a monk of Clugni and bishop of Ostia, to succeed him as Pope, who is known as Urban the Second. Urban excelled even Gregory in presumption and rashness, though he was greatly his inferior in ability. The beginning of his reign bid fair for prosperi-

ty, and success seemed to smile on his career. But when the emperor returned to Italy in the year 1090, the face of affairs was entirely changed. Victory crowned the arms of Henry, who by redoubled efforts overwhelmed his enemies, defeating Guelph duke of Bavaria, and the famous Matilda, who were his chief supporters in Italy. But Conrad, son of Henry, was induced to turn traitor to his father's cause, and suffered himself to be crowned king of Italy. This dark deed of treachery was no doubt the result of Urban's influence. Conrad's treason encouraged the drooping spirits of his father's enemies, who hoped by this means to blast the hopes of the emperor in Italy. But the result was less disastrous to Henry than his enemies desired. The conflict in that country still continued. Urban failed to reduce Rome to his authority, and finding all his ambitious schemes failing, he assembled a council at Placentia, in the year 1095, in which he confirmed the laws and anathemas of Gregory, after which he made a journey to France, where he held the famous council of Clermont. At this council he kindled afresh the crusading zeal, and his acts were of an inflammatory and extremely rash character. He published it as a law in this council, that the bishops and clergy should no more give their oath of allegiance to sovereign princes. At the close of the council he retired to Italy and made himself master of the castle of St. Angelo. Urban closed his inglorious career in the year 1099 and in the following year his rival, Clement the Third, died. Raynier, a Benedictine monk, chosen as the successor of Urban the Second, became the sole possessor of the Papal chair at the close of the century, under the title of Pascal the Second.

The advocates of reform in the Church became more frequent from the time of Gregory the Seventh. In some

provinces they attempted it privately, in others publicly. But to bear witness to the truth in the spirit of the Apostles, required an Apostle's courage. Yet it is a subject of painful wonder that the Church should have become so corrupt, with the Gospel ever in her keeping; that there was not continually a more powerful and resolute effort made to arrest the progress of superstition when it was so clearly against the will of God. But these zealous reformers were not equal to the task, for they also were ignorant and unable to propose a substitute for the corruption they condemned. They seem to have lost hold, and even sight, of the great and simple truths of the Gospel, and of the nature and genius of our holy religion. So far had the Church gone astray from primitive purity of doctrine and worship, that even these panters after that golden model could not reproduce the lost treasure. They were shocked at the many and great errors that obscured the Church's glory, and while they heartily protested against them, they were not able to present the one and only substitute for which they longed. Struggling to escape from one error they were liable to fall into another equally grave. As the great wealth of the clergy and their temporal dignity had been the source of corruption, they proposed to reduce the sacred orders to poverty, which they esteemed one of the chief Christian virtues.

As the Church's ritual had become burdened with a mass of useless and superstitious services, they proposed to strip her of all external forms; to even abolish the blessed sacraments; to abandon church edifices, all religious assemblies, and the ministry itself. By such extreme measures, they incurred the contempt of all sober-minded people.

Yet there were writers in this century who professed to

comment on the Sacred Scriptures and to illustrate its truths. In the West, Bruno wrote a commentary on the Book of Psalms; Lanfranc, on the Epistles of St. Paul; Berenger, on the Revelation of St. John; Gregory the Seventh, on the Gospel of St. Matthew, and others, on various portions of the Bible. But none of them were eminent expositors of the Sacred Word, and it is probable that their expositions added but very little to the general knowledge of it. They either copied their comments from those who had written before them, or wrote in accordance with the popular views of Divine things.

Of the Grecians, the most eminent writer was Theophylact, a native of Bulgaria. Berenger excelled in his knowledge and use of logic in explaining the doctrine of the Eucharist, and in the subtleties of metaphysics to prove his views of that doctrine. He held that after consecration, the elements of bread and wine remained. This doctrine was opposed by Lanfranc, who used the same mode of reasoning to prove that there was no longer bread and wine after consecration, but that the real flesh and blood of Christ had taken their place. Anselm followed his example and defended the same opinion. This was the beginning of that philosophical theology which afterward grew into a vast system and acquired the name of Scholastic Divinity. Those illustrious men who introduced this new system of theology, and maintained the noble and just relation of faith and reason, and of religion with philosophy, were more prudent than their disciples, who carried the matter to great extremes. These teachers held that faith was superior to reason, and set bounds to the latter. They presented the subject in a clear light, and generally made a wise and honest use of the rules of logic. But their followers went to great excess and ban-

ished evidence from religion, common sense from philosophy, in which words were made to pass for ideas and sounds for sense.

The moral writers of this age did very little credit to Christianity, to the subjects they discussed, or to themselves. Their efforts were childish and destitute of interest. Anselm ranks first in this department of literature. The books he wrote to illustrate practical religion, especially his "Meditations and Prayers," contain many excellent and happy thoughts. As in moral writings, so in the defence of Christianity, Anselm excelled all the writers of his time. Yet this work was too profound to be of much service to an age so ignorant.

In the year 1053 the famous controversy between the Eastern and Western churches was renewed by Michael Cerularius, patriarch of Constantinople. His pretext for its renewal was a zeal for the truth and an anxious concern about the interests of religion. But there is no doubt the real cause was the jealousy of the two great rivals for church power and dominion.

The Pope was constantly employed, in the most artful manner, in devising plans to bring that patriarch under his jurisdiction. To gain this object he endeavored to secure the obedience of the bishops of Alexandria and Antioch, who owed allegiance to the patriarch of Constantinople as their spiritual head. The unsettled state of the Grecian empire seemed to favor his designs. For the favor of the Pope was esteemed of great advantage to the Grecian power in securing allies against the aggression of the Arabians. On the other hand, the Grecian patriarch was not only resolved in his resistance to the ambitious designs of the pontiff, but was himself engaged in plans to bring all the patriarchs of the East under his

government. The opposing parties were thus preparing to renew the conflict when it was introduced by a letter from Cerularius, written in his own name and the name of Leo, bishop of Acerida, who was his chief counsellor, to John, bishop of Trani, in Apulia. In this letter, which was published, he accused the Westerns of various errors. Leo the Ninth, who was then Pope, answered this letter in a most imperious manner, in which he expressed his high indignation at the charges. Not content with this, he assembled a council at Rome in which the Greek churches were excommunicated. Constantine the Tenth, emperor of the East at this time, made an attempt to stifle this controversy at its birth. For this purpose he requested the Pope to send legates to his capital to concert measures for restoring peace and harmony between these branches of the Church. These legates were accordingly sent from Rome to the Grecian capital, with letters from Leo to the emperor and the patriarch. The delegates were cardinal Humbert, Peter, archbishop of Amalfi, and Frederic, archdeacon and chancellor of Rome. Humbert was a proud, ambitious and overbearing man,—a character whom the Pope delighted to honor. On their arrival at the imperial city they were courteously received by Constantine, who wished by all means to win the favor of Leo. He hoped, through the Pope's favor, to get the Italians and Germans to aid him in protecting his territory. But the pompous and insolent letters of Leo excited the highest indignation in the mind of Cerularius, and produced a personal aversion against the Pope that inflamed yet more the wounds of the divided Church. What helped to widen the breach was the evident intention of the legates to so manage the conference that it would result to the damage of the Greek church and to the glory of the Roman. Their real aim

was, to extend the Pope's supremacy over the Easterns. This design being evident, their plans were disconcerted by the resolute resistance of the Eastern representatives. Finding that their design must prove a failure, they returned to Rome; but not till they had performed an act which must ever appear as one of the most arrogant, unwise, and unholy in Christian history. They entered the church of St. Sophia and there excommunicated the patriarch of Constantinople, the bishop of Acrida, with all his adherents, and, leaving a written copy of their imprecations and curses upon the altar of that cathedral, they shook the dust from their feet and departed. This profane event occurred in the year 1054, and made the wound incurable. What the legates had done through disappointed ambition the Greek patriarch now repeated in a spirit of retaliation. He excommunicated these legates, with all their adherents, in a public council, and procured an order from the emperor for burning the paper left by them on the altar. This introduced a long and bitter controversy.

Among many and serious charges preferred against the Westerns was the new one of using unleavened bread in the Eucharist. This practice was looked upon by the Greeks at that time, as deserving the severest rebuke of the Christian world, and the controversy upon this subject rivalled in severity that upon the extent and power of jurisdiction.

In addition to the separation of the Eastern and Western churches, the Easterns came nigh a division among themselves. The expense of war and the calamities of the times had so greatly reduced the finances of the Eastern empire that Alaxius, its ruler, felt justified in seizing the treasures of the Church. He took the silver plate and

the figures of metal that adorned the portals of the churches and converted all into money to meet the expenses of the government. This act excited the jealous opposition of Leo, bishop of Chalcedon, who accused the emperor of sacrilege. To prove the charge he published a treatise in which he contended that in the image of Christ and the saints there resided a kind of inherent sanctity which was a proper object of religious worship ; and that the adoration of Christians ought not to be confined to the persons represented by the images, but they too were entitled to adoration. This treatise excited new controversies and new tumults among the people. To heal the strife, the emperor assembled a council at Constantinople which made the following decision. " That the images of Christ and the saints, whether in painting or sculpture, are only to be honored by a relative worship, which was to be offered, not to the material of which the images were made, but to the form and features which they represented ; that the images of Christ and the saints, whether in painting or sculpture, did in no manner partake of the nature of the Divine Saviour or of those holy men, though they were enriched with a certain communication of Divine grace ; and lastly, that invocation and worship were to be addressed to the saints only as the servants of Christ and on account of their relation to Him as their Master.

This decision shows how far the Church had departed from primitive faith and practice upon this subject. Yet the superstitious bishop of Chalcedon went further still than this in his idolatrous service to images, and was therefore not satisfied with the decisions of the council. He continued to disturb the peace of the Church on this subject till he was sent into exile.

In the early part of this century, Leutheric, archbishop

of Leus, had taught, in opposition to the general opinion, that none but sincere and upright Christians, none but true believers received the body and blood of Christ in the Eucharist. This opinion would have excited commotion among the people, had not the influence of Robert, king of France, and the wise counsel of prudent friends prevented the publication of the work. But in the year 1045, the pious, gifted, and learned Berenger, archbishop of Angers, publicly maintained that the bread and wine were not changed into Christ's real flesh and blood in the sacrament, but that they preserved, after consecration, their natural and essential qualities, and were merely figures and symbols of the body and blood of Christ. This doctrine was opposed both in France and Germany, and was attacked with great violence and severity by Leo the Ninth. In two councils, one held at Rome and the other at Vercelli, he caused the doctrine of Berenger to be condemned and the book of Scotus, who was of the same opinion, to be burned.

The council which was assembled the same year by Henry the First, followed the Pope's example. This Pope threatened Berenger and his numerous supporters, if they did not stop teaching this doctrine, and, in the meantime, deprived the archbishop of his revenues. But neither threats nor persecution could change the honest convictions of Berenger. After this event the controversy about Christ's presence in the Eucharist was suspended for several years. At this time the Westerns were about equally divided in opinion, one part holding the views of Berenger, and the other those of Leo. His enemies, however, rekindled the flames of controversy on the subject, after the death of Leo, and persuaded his successor, Victor the Second, to examine anew his doctrines. Victor according-

ly sent a legate to a council assembled at Tours for this purpose. This legate was the famous Hildebrand, who opposed the opinion of Berenger with his peculiar energy and violence.

Berenger was present, but on this occasion showed himself weak, and, being brow-beaten and threatened, he professed to have been convinced that he was in error. He was then restored to the favor of the Church. But his after conduct shows that his views upon this doctrine were not changed, which fact presents Berenger in a bad light in history. We must not forget, however, that St. Peter was overtaken in a fault, and denied his Lord, and that many true hearts since his day have fallen in like manner. This reflection will lead us to cover this conduct of Berenger with the mantle of charity. The dissembling course of the prelate was quickly reported to Nicolas the Second, who, enraged at what he called most false conduct, summoned him to Rome in the year 1058. In a council which he assembled in the following year, he so effectually overcame the moral courage of Berenger, that he promised to submit his faith to any exposition of the doctrine the council should demand.

The choice of a man to prepare a confession of faith for Berenger devolved on the Pope, and Humbert was the person selected. In this confession of faith, among other things, was the following declaration, that "The bread and wine, after consecration, were not only a sacrament, but also the real body and blood of Christ, and that this body and blood were handled by the priest and consumed by the faithful, not merely in a sacramental sense, but in reality and truth, as other sensible objects are." This declaration, so repugnant to Scripture, sense, and reason, Berenger weakly submitted to sign, and with an oath. But

the archbishop dissembled again. Though he had signed it under the spell of fear he had too good sense and too much respect for truth to believe so monstrous a doctrine. No sooner was he free from the terrifying restraint of tyrannical power, and once more in his own diocese and among his friends, than he declared that he had only signed the declaration through fear, and that at heart he abhorred and detested it. Alexander the Second tried gentle reproof to prevent his publishing his views, but without effect, and they gained friends daily.

When the famous Gregory the seventh became Pope, he tried to put an end to this controversy. For this purpose he sent an order to Berenger to repair to Rome. From the character of this pontiff, we would expect nothing but tyranny and violence in the case. We are therefore agreeably surprised in witnessing the generosity of his treatment of Berenger. He appears to have had a high opinion of this prelate, and in those points in which he deemed it necessary to oppose him, he did it with mildness. In the council which he held at Rome, near the close of the year 1078, he permitted Berenger to draw up a new confession of his faith upon the Eucharist, and to renounce that, composed by Humbert, which he had been forced to sign; for Gregory saw how absurd that confession was. This event is worthy of being particularly remembered by the student. Though no Pope had ever with so great vigor and resolute will maintained the high and mighty power of the Roman see, yet Gregory admitted, by this act, that both a Pope and council might err in their solemn decision upon a point of doctrine which had been the subject of critical and prolonged controversy.

In compliance with this permission, Berenger signed a second declaration, binding it with an oath that in future

he would adhere to it, that, "The bread deposited on the altar became, after consecration, the true body of Christ, which was born of the Virgin Mary, suffered on the cross, and now sits at the right hand of God; and that the wine placed upon the altar became, after consecration, the true blood which flowed from the side of Christ." The Pope was satisfied with this, but the enemies of Berenger were not. They showed that the confession was ambiguous, and insisted that Berenger should sign a declaration of his faith in this doctrine that was free from all doubts, and that he should be required to prove his sincerity by *The Fiery Trial*. Gregory absolutely refused the latter demand, and was unwilling to grant the former. But the clamor of the bishop's enemies finally prevailed and he consented that the confession should be changed.

The new confession that Berenger was required to sign was prepared by a council assembled at Rome in 1079, and was as follows: "That the bread and wine, by the mysterious influence of the holy prayer and the words of our Redeemer, were substantially changed into the true, proper and vivifying body and blood of Christ." This declaration he signed and also declared his assent to it with an oath. To remove all doubt, and to fix him beyond change to this doctrine, they insisted on his signing and swearing to another declaration, with which he complied. The words of this declaration were, "That the bread and wine, after consecration, were converted into the real body and blood of Christ, not only in quality of external signs and sacramental emblems, but in their essential properties and in substantial reality." When Berenger had complied with this compound statement of the doctrine Gregory dismissed him to his province with every mark of respect and favor, and bestowed on him the most generous tokens

of his friendship. But the timid prelate again broke his solemn vow ; for no sooner had he arrived at his home than he retracted what he had done, and prepared a profound and carefully written refutation of the doctrine his enemies had forced him to confess. This sinful conduct of Berenger is so unlike the conduct of St. Paul that it demands all our charity to restrain a severe judgment in the case. But when we consider his extreme sorrow for his sins ; hear him bewail his great weakness ; see him addressing the Divine Mercy with the profoundest humility and lowest self-abasement, confessing his guilt of the awful crimes of falsehood and perjury ; hear him declare that the fear of death had extorted from him oaths and professions of faith that were repugnant to his reason and his conscience—then are we moved to pity his weakness and restrain judgment.

The published refutation of Berenger, of the doctrine he had been forced to profess, awakened afresh the flames of controversy. Lanfranc and Guitmund attempted to refute his work and heaped on him terms of unmeasured reproach. The enemies of the unhappy man awaited with impatience the thunders of the papal bull which they believed the conduct of Berenger would provoke. But they waited and listened in vain. Gregory the Seventh would not allow any more proceedings against him, and Berenger made no reply to the reproaches cast upon him. He bore all with becoming meekness. But fatigued with a long and apparently fruitless controversy ; disheartened with the persistence of his enemies in maintaining what he believed to be a doctrine opposed to Scripture, to reason and sense, and which struck at the vitals of evidence, he finally abandoned all his worldly concerns and retired to the isle of Cosme in the vicinity of Tours. There he

spent the rest of his days in fasting, prayer, and other pious exercises. In way of atonement for the great sins of which he had been guilty, he submitted to the severest acts of pénance while he lived. He died in the year 1088, leaving a great number of zealous defenders of his doctrine and admirers of his eminent piety.

CHAPTER XXII.

THE Gospel which was so happily introduced in the tenth century among the Hungarians, Danes, Poles and Russians, continued to leaven the lump of these barbarous nations. In Tartary the Nestorians continued to win victories for Christ, and their successful labors in China and other provinces is a subject worthy of the highest praise. They seem to have converted great numbers in countries that afterward, for many centuries, appear to have been abandoned to idolatry, or to Mahometanism. Chaldea was the home of the Nestorian patriarch. A. D.
1000-1099

Most of the Prussians still remained wedded to their idolatry. Boleslaus, King of Poland, took it upon himself to lead an army into Prussia, by which means he obtained by force that which moral suasion had failed to effect. He offered them peace on condition that they should become Christians. But this forcible means made poor converts, and most of the nation remained at heart idolaters, though openly professing Christianity. Next, the eminent Boniface, attended by eighteen other missionaries, made the attempt, with noble zeal, to convert them. But he and his companions were all murdered. Thus ended, for the present, the sacrifices made for the conversion of the savage Prussians.

The declining condition of the Grecian empire in this century was fatal to learning and philosophy in the East. Under the oppressive rule of the Turks and Arabians in

the provinces they had conquered, the glory of the empire was extinguished. In the meantime its strength was undermined and impaired by internal conflicts, seditions and conspiracies, in those provinces yet remaining, while its government was weakened by the dethroning and elevation of its monarchs in rapid succession, and by the corruption and crimes of the nobility at Constantinople. These circumstances tended to discourage the pursuit of literature, and cast a pall of darkness over the land.

There were, however, a few emperors whose energy checked, for a brief period, this downward tendency. Such an one was Alexius the First. He labored to save the drooping sciences from total decay, and his efforts were seconded by the labors of several able prelates at Constantinople. The controversies between the Easterns and Westerns forced upon the parties a degree of application to study. From these causes the empire has a record of a few writers in this century worthy of mention. In the West the pursuit of learning began to revive, and its state became more prosperous. This revival in learning was confined to the clergy; for the nobility appeared to have no respect for learning, as a class, but treated it with contempt. We find about the middle of the century several flourishing schools in Italy. Of the learned professors connected with these schools, and who acquired an honorable fame by their writings and lectures, many removed into France, and especially into Normandy. There they devoted themselves to the instruction of the youth who were studying for the ministry. Independent of the learned Italians who settled among them, the French presented a respectable array of talent of their own. They appear to have had a number of schools in a high state of prosperity and celebrated for their masters and the throng

of pupils that attended them. The great patron of learning in France was Robert, son and successor of Hugh Capet, and surnamed the Wise. His first wife was Bertha, daughter of the King of Burgundy. She being his cousin the marriage was annulled by Pope Gregory the Fifth, as unlawful. He then married Constance, daughter of the Count of Arles. This prince was offered the crown of the empire and of Italy, but he declined the honor, being better pleased to reign over his own people, for whose happiness and improvement he faithfully labored. He had been educated by Sylvester the Second before he became Pope, and his reign was prolonged to the year 1031.

The southern parts of Italy were indebted to the Normans for their schools. Teachers from that French province introduced to the benighted people of this district the knowledge of the sciences, while teachers from the same land revived learning in England also. William the Conqueror, when he became king of that country, induced many learned men from his native land to settle in his new dominions. On their arrival they were cordially received and generously sustained, and, as teachers of science, they became benefactors to the nation. Before their reception of Christianity the Normans were very rude, and totally averse to all kinds of instruction. But after their conversion they excelled in the ardent pursuit of both science and religion, and were polished to a high degree by these blessed agents of reform.

The desire for learning and knowledge, which increased from day to day throughout the western portion of Europe, produced many happy results. To this cause we trace the origin of so many public schools, and the accomplished teachers that gave them character and popularity. This great and happy change upon the face of things, began to

appear near the beginning of the century. In many cities of France and Italy learned men engaged with much zeal in the work of instructing the young. Improved methods of teaching were introduced which aided the progress of the pupil greatly. The most eminent of these teachers had visited Spain and learned from the Arabian doctors, or had studied Arabian works translated into Latin. The school of Salernum, in the kingdom of Naples, was renowned above all others in this century for the study of natural science. Great numbers from all parts of Europe also thronged this institution to study the healing art, because of the excellence of its course of instruction in this department of science.

In most of the schools erected in this century there were taught what were called the seven liberal arts. The first three of the branches were called the *Trivium*, and embraced Grammar, Rhetoric, and Logic. These were taught in the preparatory schools, and when the scholar had mastered them and wished to proceed to a higher class of studies, he was introduced to the four remaining branches, called the *Quadrivium*, which embraced Music, Arithmetic, Geometry and Astronomy. In the latter part of this century this order was much changed in consequence of the opinion becoming popular that a man was sufficiently well educated if he understood logic and mental philosophy. Hence the more useful and substantial branches of learning gave way to these two, and the result was a contempt for the languages, for eloquence and the most elegant sciences and fine arts. This unfortunate turn in science corrupted the noble simplicity of true Theology and the purest systems of Philosophy.

The generous gifts of temporal estates and titles bestowed on the clergy by princes, to which we referred in a

previous chapter, produced their natural fruits. Those who possessed these honors frequented the courts of princes, attended by a train of followers and servants in princely style. In many cases they adopted the corrupt manners and immoral practices prevalent in that age among more secular princes. Many of the lower order of the clergy were poisoned by this corrupt example in high places, and, in an humble way, imitated their lordly superiors. The Greek clergy, being free from these temptations, were not guilty of the excess in worldly ambition that induced so many of the Latins to degrade their high office.

In the meanwhile the power and temporal glory of the bishops of Rome were growing, but not without a contest. At every step of their unholy progress they met opposition and protest. They now labored to sustain their claim that, by Divine right, they were masters of the world, and everywhere they insisted on their due to preside over councils in the persons of their legates. They claimed the right to decide all disputes about religion and Church discipline, and maintained that they were in no respect subject to temporal princes. But there were princes who were quite resolved to set bounds to these ambitious claims. Yet, from the time of Leo the Ninth, his successors, with few exceptions, used all the arts and power they could command to make their dominion universal and absolute. Leo assumed the power to grant to the Normans all the territory they could conquer from the Greeks and Arabians. There is no doubt that the Normans asked that Pope to give them this power in order that their conquests might have the sanction of one so professedly holy and high in the Church. With this sanction they preferred to justify their wars of conquest and their tyrannical government. The same policy was used by William the First before he

invaded England. To secure the help of the Pope he was very willing to flatter his most mighty pretensions, which he was as ready to check and humble after he obtained what he wanted. For no prince more vigorously opposed the arrogance of the Pope, nor with firmer hand defended what he claimed to be his rights.

While the state of the monkish orders in the East remained essentially the same in this century as in the last it was not so in the West. In the Roman obedience the monks were remarkable for their devotion to the Roman see. The cause of this devotion had its rise in the avarice of the princes and bishops under whose jurisdiction the monasteries were built. These rulers, under various pretexts, were constantly encroaching on the estates of the monasteries. The only chance left open for a relief from these exactions was an appeal to the Pope. The pontiffs, ever eager to receive any accessions of power, promptly espoused the cause of the monks against the bishops and princes. This protection the monks had now long enjoyed, for which they had paid annual tribute to the Roman see. In this century the Popes, and especially Gregory the Seventh, desirous of humbling both bishops and princes, used the monks as their instruments more effectually than before. They advised the monks to withdraw themselves and their possessions from the jurisdiction of the bishops and place them under the inspection and government of the Popes. From the time of Gregory the Seventh monasteries rapidly increased in number throughout Europe, and, by the influence of the Popes, the rights of princes and the interests and privileges of the bishops were invaded and used for the benefit of the see of Rome. All candid writers of this age agree in representing the monastic orders as grossly degenerate and immoral in their

lives. This general corruption of manners did not lessen their influence, but, to the disgrace of the age, they increased in wealth and power from day to day, and were promoted to the highest places of honor and dignity in the Church. Their wealth was increased by the immense offerings of corrupt men in power. These men, after spending their whole lives in the grossest indulgence, in deeds of violence and cruelty, and perhaps in robbing the monasteries, as they drew near death, terrified at its approach, rendered terrible by a review of their wicked deeds, sought protection in the prayers of the monks, and pardon through generous offerings. Some of them even sought the seclusion of the monastery to breathe their last. In this way the wealth and dignity of these orders were rapidly increased.

The monks of Clugni, in France, surpassed all the other orders in the degree of sanctity they were reputed to possess. Their discipline was universally respected and their rules were adopted by the founders of new monasteries, and by the reformers of those that were in decline. These monks rose to the highest degree of prosperity by the numerous and bountiful gifts they received. Their power and influence grew with their wealth until they were formed into a separate society, near the close of the century, with the title of the Order of Clugniacs. As soon as they attained this eminence they reduced all the monasteries they had reformed under their sway. The famous Hugo, sixth abbot of the order, who was in high credit at the court of Rome and was also popular with several princes, was so successful in extending his jurisdiction that he saw himself, before the end of the century, at the head of thirty-five monasteries in France, besides a number of convents that looked up to him as their head. He styled himself Arch-

abbot, being the most powerful of his order, and being regarded as the spiritual head of many other societies, though they refused to unite with him.

Influenced by the example of this powerful order several pious monks erected monastic congregations on the same plan. In the year 1023 an Italian retired to Camaldoli, on one of the Apennines, and there founded the order of Camaldolites. His followers were distinguished into two classes, the Cœnobites and the Eremites. The discipline of both was severe. Soon after this, Gualbert, a native of Florence, founded at Vallambrosa, amidst the same mountains, a congregation of Benedictines, who quickly extended their discipline into several parts of Italy.

Towards the conclusion of the century, Robert, abbot of Molesme, in Burgundy, having employed his most zealous efforts in vain to reform the monks under his care and make them obey the rules of the order, abandoned his monastery and retired to Citeaux, in the diocese of Chalons. He was accompanied by about twenty monks who had not become infected with the pollution that had poisoned their brethren. This retreat was, at that time a gloomy desert, covered on all sides with brambles and thorns. Here Robert founded the famous order of Cistercians which, like that of the Clugniacs, made very rapid progress through the greater part of Europe. It became rich from the generous offerings of its patrons, and through its prosperity and power it assumed the form of a spiritual republic and exercised over the other monasteries a sort of dominion. The chief law of this order was the rule of St. Benedict, and this law all its members were bound to obey. Other rules were added to this code to preserve the order from degeneracy, but in vain. It followed the example of all its predecessors,

and the corrupting influence of wealth and power lowered its character as they had done that of the Clugniacs.

Another monastic order was founded by Stephen, a nobleman of Auvergne, who obtained permission from Gregory the Seventh to found it. The two principles of his discipline were poverty and obedience, and these he enforced with the warmest zeal. It was established as a law that the monks should possess no lands beyond the limits of their convent; that the use of flesh should not be allowed, not even to the sick and infirm; and that none should be permitted to keep cattle, lest they might be tempted to violate the dietary law. He required of all the members of the order a solemn and profound silence, and commended solitude in the highest degree. Only a few persons, most eminent for their piety and authority, were allowed to enter the gates of the monastery. He forbade his order having anything to do with the female sex, and deprived them of all the comforts and enjoyments of social life. The order was divided into two classes, one called *clerks* and the other *converted brethren*. The *clerks* were entirely occupied with the contemplation of Divine things; the others were charged with whatever related to the concerns and necessities of the present life. This order became very popular and numerous. At length it declined in character like its predecessors, was rent by feuds between the *clerks* and *converts* and the severity of its rules was taken away, which resulted in the loss of its popularity. This society is known in history as "The Order of Grand Montains."

The famous order of Carthusians was founded in the year 1084, at Chartreux, a dismal and wild spot near Grenoble, surrounded by barren mountains and craggy precipices. The name of its founder was Bruno. In the year 1095 was founded the order of St. Anthony of Vien-

na. Its object was the relief of such as were afflicted with painful diseases, and especially that one called *St. Anthony's fire*. A cell was built near Vienna by the Benedictine monks, who dwelt at the place where the body of St. Anthony was said to repose. It was reported that the prayers of that saint would restore the sick, who resorted to this spot.

There was an order established as early as the eighth century called *canons*, which in the lapse of ages became very corrupt. The canons ranked between the monkish orders and the secular clergy. Great efforts were made in this century for their reformation, and with some success. The members of the order lived near the cathedral of the diocese, to assist the bishop; and they depended entirely on his will as a guide to duty and for support. At length the order became independent and formed separate communities like other monks.

It is common to find, in the history of the Church, subjects of apparently very little importance exciting very severe and long controversy. In the year 1023 such a subject arose between the monks and priests of Limoges, in France. The question was, "What place shall Martial, the first bishop of the diocese, occupy in the public liturgy?" One party, headed by Jordan, bishop of Limoges, was in favor of placing him among the confessors; another party, headed by Hugo, abbot of the monastery of St. Martial, maintained that the abbot should be ranked among the apostles. This party gave the odious name of Ebionites to the party that opposed them. It will be remembered that the Ebionites confined the number of the apostles to *twelve*, that they might exclude St. Paul from the number. This trifling subject resulted in the assemblage of a council at Poitiers, in the year above named, and of an-

other at Paris in the following year. In the latter it was decreed that Martial should be numbered among the apostles. This decree, however, did not settle the dispute, but inflamed it the more. The controversy became more general and violent and spread through all the provinces of France. The matter was at last brought before Pope John the Nineteenth, who decided with the council at Paris that he should be ranked among the apostles. This decision restored peace, which was confirmed by a council held at Bourges two years later, where Martial was solemnly associated with the apostles. About the same time, in a numerous council assembled at Limoges, the prayers that had been consecrated to this new apostle by the Pope were publicly recited. This put an effectual stop to further controversy concerning Martial. One of the chief arguments urged by those who claimed for Martial the honors of an apostle was that he was one of the seventy disciples, and therefore deserved to be ranked with St. Paul and St. Barnabas.

The form of public worship which had been adopted at Rome had not been adopted by all the Western churches. The Popes thought that this fact reflected on their dignity. They maintained that, as they were admitted to be supreme in Church matters in the West, the form of public worship used at the fountain head should be used by all in the Roman obedience. Gregory the Seventh was most zealous in his efforts to secure this uniformity. None of the Western churches distinguished themselves more for their resolute opposition to this measure than the Spanish. Their liturgy was the ancient Gothic, to which they held fast with affectionate interest. Alexander the Second had succeeded in overcoming the opposition of the people of Arragon and Catalonia, but the honor of finishing the

work was reserved for Gregory the Seventh. He gave the kings of Arragon and Castile no peace till he succeeded in getting them to change the Gothic liturgy for the Roman. The king of Arragon first came into the measure, and his example was followed by the king of Castile. The methods used by the Castilians to determine which liturgy God approved, was peculiar to that age and country. They chose two champions, who by single combat were to decide the matter, the one fighting for the Gothic and the other for the Roman. The Gothic champion won the victory. They then applied the *Fiery Trial*, and cast a copy of the Gothic and Roman liturgies into the flames. In this test the Gothic is said to have been also victorious, their liturgy escaping destruction, while the Roman was consumed. The Gothic rites were thus crowned by a double victory. But the Pope and the queen of Castile had more influence than these trials of virtue. Their will prevailed, and so the Roman liturgy was introduced into Spain.

That the Pope should desire the same form of public service to be used in all those churches in his obedience is not a subject of wonder. Nor are we surprised that he wished that uniform service to be in the same language. For all the Western churches were then familiar with the Latin. But when, at a later day, upon the decline of the Roman power, that language became obsolete and actually an unknown tongue among the people, that the Pope should then still insist on the use of the language appears strange. The chief reason given for this conduct is the veneration in which the Latin language was held.

There was now great zeal in building and repairing churches manifest in all parts of the West. This was the result, in part, of necessity; for, during the tenth century,

the Christian world was so powerfully excited by the belief that the end of all things was at hand that church building was neglected. It was the prevailing opinion that churches would no longer be necessary. Finding, however, that they had deceived themselves in this matter, Christians in all parts set to work vigorously to repair the loss consequent on this error. They repaired the tottering and decaying temples and built and adorned a multitude of new ones.

The sects which had figured most conspicuously in the last century continued much the same during the present. The Paulicians, though they had been banished from the Eastern provinces into Bulgaria and Thrace, still grew in numbers, and were still treated by the Greeks with severity. When Alexius Comnenus came to the throne he changed the mode of treatment. By his learning and wisdom he was well qualified to rule the empire. This wisdom he showed in his dealings with the Paulicians. Finding that persecution did not diminish their numbers he tried the influence of argument and reason. He met the chiefs of the sect at Philipolis, and spent several days in argument with them. To his arguments and kind treatment many yielded, and were encouraged by the royal favor. Those, on the contrary, who would not be persuaded to forsake their errors were severely punished. Many of them retired from Thrace and Bulgaria and settled in other countries, founding congregations in various parts of Europe. In France they were called Albigenses, taking their name from a town in Aquitaine, called Alligia. Here their errors were condemned in a council which met in the year 1176, after which they were persecuted with great severity. Many of them led a wandering life, and by their devout appearance impressed the ignorant multitude with the idea that they

were saints. A branch of this numerous sect settled in Cambray and Arras, who were converted to the catholic faith by the pathetic appeal of Gerard, bishop of those countries. The same bishop reports that another sect came from Italy into his jurisdiction, whose leader was Gundulphus. The members of the society made many converts. Some of the chief principles of faith were that in the Sacrament of the Lord's Supper the real flesh and blood of Christ were not present, and also that there was no need of baptism if their system of righteousness were adopted. They were opposed to infant baptism, to the consecration of churches, to the doctrine of purgatory, and to the worship of images and the cross. Gerard says he succeeded in convincing this sect of their errors, and in restoring them to the unity of the faith.

Another subtle controversy arose in the year 1089, and was introduced by Roscellinus, of Compeigne, in France. He was a man of superior genius, and taught with subtlety an error like that of the doctrine of three Gods. But his error was condemned, by a council held at Soissons in the year 1092, and he was forced to renounce it. When, however, the council had adjourned and the immediate danger was over he taught the same again. Being now an object of persecution he fled to England, and there excited a division by teaching this error, and also that persons whose parentage was unlawful should not be considered fit to enter the Christian ministry. He was now banished from England and returned to France, taking up his residence at Paris, where he once more roused the spirit of controversy about the Trinity. Persecuted again for this, and being daily harassed because of his errors, he retired to Aquitaine, where he died in peace, venerated by the people for his eminent piety.

CHAPTER XXIII.

THE successor of the able Grecian emperor, Alexius the First, who died in the year 1118, was John. He was a generous, prudent, wise and brave prince. For many ages no one had occupied the throne more peacefully, and none possessed so completely the affections of his people. In his wars against the Turks he won the admiration of the Western princes, and, his campaigns being generally crowned with success, he was fired with an ambition to restore the ancient glory of the empire. Engaged one day in hunting the wild boar, a poisoned arrow dropped from his quiver, pierced his hand, and caused his death. *A. D. 1118-1199*

His two successors, Manuel and Alexius the Second, were brave princes, but did not possess the virtues of John. Manuel was excited to the work of looking after his interests and his honors in the West, by an insult from the king of Sicily. He assembled an immense fleet and supplied it with a powerful armament and all manner of stores. He speedily captured or dispersed the fleet of the Sicilians, and recovered the town taken from his authority by the enemy. He was not content, however, with inflicting this punishment on the king of Sicily, and the short campaign in which it was done. Greater projects rose in his mind, and grander enterprises filled his military breast. He conceived the idea of restoring in the West the unity and grandeur of the Roman empire. As other wars occupied his personal attention he placed

the Western expedition under the charge of a brave lieutenant and able leader. By this means he reduced three hundred cities in Italy and threatened to drive the Lombards beyond the Alps. He generously aided in rearing the walls of Milan, torn down by Frederic, and his historian says that he poured a river of gold into one of the Italian towns. To make his success the more complete, he gave his niece in marriage to a powerful Italian prince; asked the friendly offices of the people in his cause; twice saw his ambassador received by the Pope in the Vatican, and flattered the pontiff with a promise of a reunion of the divided churches. The glory of his hopes, however, was soon blasted, and the possessions he had acquired passed out of his hands.

*The history of Andronicus, who became emperor near the close of the century, rivals extravagant romance. He was one of the most corrupt and cruel monsters whose lives have stained the pages of profane history, and rarely has a wicked prince met a more terrible fate.

The German empire produced one ruler in this century who surpassed, in ability and heroic deeds, most of the renowned princes of the middle ages. Frederic the First ascended the throne about the middle of the twelfth century, and during most of his long reign was engaged in war. He appears first to have invaded the Italian provinces, taken from them their liberty, and laid them under a tribute of thirty thousand pounds of silver. In the reduction of these provinces a multitude of the inhabitants were barbarously put to death. Milan, the capital city, after a siege and capture, was levelled with the ground by his soldiers, three hundred captives sent into Germany, and the inhabitants that remained were divided into four villages and ruled with an iron hand. But, with the aid

of Manuel, the elegant and stately Milan soon rose from her ashy bed and again decked herself in her beauty. The Lombards were joined by the Venetians, Pope Alexander the Third, and the Greek emperor, and the government of Frederic in Italy was sooner overturned than built up. In the latter part of the century, having been reconciled to the Pope, he was persuaded to engage in the third *crusade*. He led a powerful army into the dominion of the Turks; marched twenty days through a barren and most dismal country, perpetually harassed by swarms of the fierce enemy, who, though often repulsed, came back with additional fury and increased numbers, till he at length reached the gates of Iconium. He now took an account of his forces, and found that he had only one thousand knights able to bear arms and fight on horseback. Yet, by a resolute and bold onset, he defeated the Turkish guard and stormed the sultan's capital. The place surrendered and the garrison begged for mercy and were spared. From this city Frederic advanced, without serious opposition, till he came suddenly to his death. While bathing one day in a small stream in Cilicia he was drowned. The remains of his gallant army now rapidly passed away, overcome by fatigue, exposure and the darts of the enemy.

In England the state of affairs was for the most part, in this century, truly deplorable. It opened with the reign of Henry the First, a usurper. His elder brother, Robert, was the rightful heir; but he being absent when the throne became vacant, Henry caused himself to be crowned on Sunday in Westminster Abbey. In the choice of his wife and queen he was most fortunate. She was Maud, daughter of the king of Scotland, and surnamed *The Good*. Had it not been for the restraint of her righteous influence,

the treacherous cunning and cruelty of his character might have led him to even greater excesses. When Robert returned from Palestine, where he had been on a crusade, and found that Henry had supplanted him as to the throne, he was greatly offended and made the attempt to get possession of his right. But he was beaten, taken prisoner by his brother, his eyes put out, and he was then imprisoned till his death. When Henry found himself the undisputed possessor of the kingdom, he went over to Normandy to see to his possessions there. Having settled matters to his liking, he was about to embark on his return, when he was addressed by a seaman as follows: "My liege, my father served your father all his life upon the sea. He steered the ship with the golden buoy on the prow, in which your father sailed to conquer England. I beseech you to grant me the same office. I have a fair vessel in the harbor here, called 'The White Ship,' manned by fifty sailors of renown. I pray you, sire, to let your servant have the honor of steering you in the 'The White Ship' to England." But the king, having already chosen his vessel, was not able to accept the offer, but said he would permit his son, the prince, and his company, which was a very gay one, to sail in "The White Ship." After the king had sailed for some hours, and the cool of the night had set in, the fifty sailors sat down to their oars and the fair "White Ship" shot out on the bosom of the waters with its merry throng of England's noble youth, ladies and men. When now they were far from shore, a fearful crash was heard, and there arose such a terrified scream as was seldom heard on the midnight air. That scream reached the ears of the king and his party, though they knew not what it meant. The "White Ship" had struck upon a rock. She rapidly sank, and all on board, save

one, perished. When the king received news of the terrible disaster, he fell to the earth as one dead, and never afterward was seen to smile. But he was no better for the affliction. He remained the same wicked and cruel man he was when he put out the eyes of his brother. A certain poet had displeased him in his verses. He showed his displeasure by casting him into prison, and there ordering his eyes to be torn from his head. So great was the agony caused by this horrid mutilation that the blinded poet dashed out his brains against the walls of his prison.

Upon the king's death the throne was usurped again, and now Stephen wore the crown. He reigned for nineteen years, fifteen of which were consumed in civil war. During his reign the English people suffered more than they had ever done under any other monarch. A writer upon these times says: "The castles were filled with devils rather than with men; the peasants, men and women, were put into dungeons for their gold and silver; were tortured with fire and smoke; were hung up by the thumbs and by the heels with weights attached to their heads; were torn with jagged irons, killed with hunger, broken to death in narrow chests filled with sharp pointed stones, and wounded in countless fiendish ways." The country was desolate: fields, towns and cities laid waste with fire, while bands of robbers prowled about to plunder the last subsistence or treasure. The clergy suffered with the rest, though some of them had their castles and defended themselves with their own swords. At one period of Stephen's reign, because he would not do as he wished him, the Pope laid the country under an interdict. He forbade the clergy to hold any religious services, to marry any couples, or to bury any dead. This increased the

horrors of the times. All this while there was a struggle going on between the civil and Papal power, and though the kings, parliaments and lawyers struggled against it, yet the Roman church succeeded in foisting on the nation more than two thirds of what was called the Pontifical law. From the time that this imposition succeeded dates the rise of that conflict between the civil and Church authorities that kept the kingdom in a distracted state. The progress of the power of the see of Rome was especially great during the reigns of Henry the First and Stephen. The claims of both these kings being doubtful, they found it to their advantage to have the favor of the clergy, and this could only be done by granting them additional privileges and powers. Hitherto the kings of England possessed the right of giving to a bishop the *ring* and *crozier*, as was practised on the continent, and for the same purpose. These kings gave up this privilege, and only reserved the right of allegiance and temporal obedience. Stephen's brother was bishop of Winchester, and had great power and influence. The lawful heir was set aside for Stephen, and during the civil wars that followed the clergy were able to advance their interests, and among other things obtained the power to decide cases of breach of faith in civil contracts. This was the boldest step ever taken by the clergy in England, and was calculated to bring under their care most of the transactions of civil life. The death of Stephen left for his successor, Henry the second, an undisputed title, and it was the first of the kind since the death of Edward the Confessor. Possessed of this great advantage he used it in attempting to break the power of a tyrannizing clergy. At the council of Clarendon acts were passed by which the usurpations of the Papal court were thrown off, and the state was again endowed

with its lawful power. At this council sixteen articles were passed, ten of which the Pope condemned, and the remaining six he did not approve. But in spite of the Pope's displeasure and censure the king obtained a confirmation of the articles in a council which he assembled at Northampton. But a reign that began well ended most shamefully.

It was in his reign that the tragic career of Thomas à Becket was acted. This Becket was the king's favorite, and had been promoted by him to the office of Lord Chancellor of England. He was brave, well educated, clever and gay. In battle he had shown himself a good soldier, and when he went abroad he appeared as grand as a king. Now the king wished a fit and willing agent to help him in the work of reducing the power of the clergy to proper bounds. Believing that Becket would be true to his interests in this matter, he made him archbishop of Canterbury. He had already tried him, as he thought, and found him ready to give him aid. But, no sooner had Becket been honored with the primate's mitre, than he changed his whole course of life. He dismissed his brilliant train, ate coarse bread, drank bitter water, wore sackcloths covered with dirt next his skin, scourged himself as a punishment, lived most of the time in a little cell, and washed the feet of thirteen poor people every day. This mode of life gave him more notoriety than all his grandeur had done while lord chancellor. The king would not have minded this very much if he had not in more important things opposed his will in every way. This involved them in a quarrel, which was aggravated by a horrid murder committed by one of the clergy. When the king demanded that the priest who had done the deed should be delivered up for trial like other criminals Becket

refused to surrender him and kept him confined in the bishop's prison. By this act he violated the laws of the realm, and incurred the king's fierce displeasure. Becket then tried to make his escape from England, but no sailor would launch a boat for him. He then resolved to defy the laws and have his own way. For this conduct the king arraigned him for high treason before a great council assembled at Northampton. The whole assembly were opposed to him, and the bishops advised him to resign his office and abandon his contest with the king. This he refused to do. At an adjourned council he appeared, bearing a great cross in his right hand, and sat down, holding it before him. The king and the assembly retired and left him alone. Then the bishops came out again in a body and denounced him as a traitor. His only reply was, "I hear." The trial then proceeded and he was condemned, but he succeeded in making his escape to Flanders. Here he was supported by the Pope and the king of France, which encouraged him to pronounce a public curse on all who had supported the laws passed at the council of Clarendon. In this curse he named many English noblemen. After a while France and England were made friends, and the king of France succeeded in bringing about a meeting between Henry and Becket. Yet they were not made friends, for Becket was still resolved on having his own way, which so disgusted the king of France that he declared the offending prelate "wanted to be greater than the saints and better than St. Peter." The two kings then rode away from him. Finally another meeting took place between them, and it was agreed that Becket should be archbishop of Canterbury, with the revenues belonging to that see, in the manner that others held that office before him. In the meantime he did an act

which showed that his proud heart was not yet humbled. He excommunicated the archbishop of York for having done an act in his absence, at the king's command, that belonged to the office of primate. After seven years' absence he again appeared in England, though he was warned by Ranulf de Broc, an angry knight, that he would not live to eat a loaf of bread in England. On his arrival he was shunned by the nobility, and by all but the peasants, who appear to have cherished an affection for him. His first act on his arrival was to excommunicate all his enemies. His conduct greatly displeased the king, and his anger became intense when he was assured by the archbishop of York that he could have no rest while Thomas à Becket lived. In the presence of the court he exclaimed, "Have I no one here who will deliver me from this man?" Four knights, hearing these words of the king, quietly left the court and, on horseback, hastened away to Canterbury, where they arrived at two o'clock in the afternoon. They entered the house of the archbishop, and, without bowing or saying a word, sat down on the floor and stared him in the face. Becket then said to them, "What do you want?" One of them replied. "We want the excommunication taken from the bishops and you to answer for your offences to the king." Becket replied that no threats would ever make him yield. "Then," said they, "we will try stronger measures than threats." They then withdrew and armed themselves. While they were out, the archbishop left his palace and went into the cathedral. His monks and servants begged him to make his escape, but he resolutely refused. The knights came up to him, and not wishing to kill him, commanded him to leave the country or go with them. But he would do neither the one nor the other, and in reply incensed them with his severe reproaches

to that degree that they slew him there with their swords before the altar. Some have thought that it was the king's wish that Becket should be killed, but such is probably not the case, since he was not a cruel man, and well knew that, should he encourage such a bloody deed, the Pope's vengeance and the hatred of all Christian nations would fall upon him. When the news came to him of what the four knights had done, he was filled with dismay, and took a solemn oath that the murder was without his knowledge or favor. He finally made peace with the Pope, but the four knights were excommunicated. Henry succeeded more speedily in securing the Pope's pardon, because he had it in his power to aid the ambitious schemes of the pontiff. At this time the Irish church was much more independent of the Roman than was the English. Here the Pope had made little progress in power, and his see little in its corrupting influence. In fact he had nothing to do with the Irish nor they with him. Hence he received from them no Peter's Pence.

An opportunity occurred for Henry to make a conquest of the island, which he was not slow to use; and when the work was done the Irish church was enslaved to Rome, as the English church had been. This loyal act of his now faithful son was rewarded by the Pope with pardon and reconciliation, and Becket's murder was no longer a subject of quarrel. The last days of this king were embittered by the unnatural hatred and rebellion of his four sons, whose cruel ingratitude broke his heart.

The successor of Henry the Second, in the year 1189, was his son Richard of the Lion Heart, so called for his romantic courage and deeds in one of the crusades. He was a brave and mighty soldier, a rebellious and ungrateful son, a cruel and incompetent ruler. His reign began

with a terrible slaughter of the Jews, whom he had forbidden to appear at his coronation. But great numbers assembled in London with presents to show their respect for their new sovereign. This deed of good will was no safeguard. A riot ensued, and the enemies of this persecuted race were twenty-four hours employed in hunting and killing Jews in the city, and in destroying their property. The horrors of this massacre present one of the darkest pictures in history. The beginning of his reign he spent in Palestine fighting Turks, for which work he had a master spirit and giant arm. The deeds he is there reported to have done were truly wonderful. On his return he resumed the crown, but made a feeble ruler. War was his element, and he could not long be at peace with his neighbors. In a war with France he was in the act of storming a castle when he received a mortal wound from an arrow. He was king ten years, in which time the Pope had a good opportunity of increasing his power in England, and improved it.



CHAPTER XXIV.

PASCHAL the Second filled the papal A. D.
chair at the beginning of the twelfth 1100-1199
century. Desiring to hold all the powers his predecessors
had acquired, he renewed their decrees at a council held in
the year 1102, against *investiture*, and their anathemas
against Henry the Fourth of Germany. Henry resisted,
with great firmness and skill, the perfidious plans of the
Pope, and if he had been permitted to contend with this
formidable enemy alone, he would no doubt have triumphed.
But his brave spirit was broken when he saw his own
son turn traitor, and take up arms against his person and
his cause. This base and unnatural son seized his father
and compelled him to resign his crown to him, under the
title of Henry the Fifth. Deserted by all his followers,
the unfortunate emperor retired to Liege, where he died in
the year 1106. In this wicked conduct Henry the Fifth
was encouraged and supported by the Pope, who professed
to dissolve the oath of allegiance with which the son had
bound himself to his father and his king. Paschal, however,
failed to realize all the advantages he had hoped for
from this unholy business.

He expected that the son would be so grateful to him
for his aid in robbing his father of his throne, that he
would grant him all he asked. But the new emperor,
once invested with the imperial crown and power, held
fast, with a firm grasp, all the rights and powers his father
had possessed. This conduct gave Paschal great of-

fence, who therefore caused to be repeated in the councils of Guastalla and Troyes, the decrees against *investiture*. This proceeding rekindled the flames of controversy in all their fury. Henry the Fifth, however, being engaged at the time in wars with other enemies, was forced to postpone a vindication of his rights against the Pope for a few years. But as soon as he had made peace with his other enemies and had quieted the tumults that disturbed the peace of the empire, he set out for Italy with a formidable army.

He began his march in the year 1110, and the trembling Pope, seeing himself without the means of defence against such a strong force, proposed terms of peace. These terms were: "That the emperor should yield his right of investing with the *ring* and *crozier*; on the other hand the bishops and abbots should resign and give over to him and his successors all the grants received from Charlemagne of the rights and privileges that belonged to royalty, such as the assessing of taxes, coining money, and possessing independent lands and territories."

These conditions were agreeable to the emperor, and he gave his consent to them. But to the German and Italian bishops they were very offensive, and they bitterly protested against them. In consequence of this displeasure a terrible tumult arose in St. Peter's church, on which account Henry the Fifth ordered the Pope to be arrested and confined in the castle of Viterbo. After remaining there some time Paschal was induced to enter into new arrangements. He annulled the former agreement and conceded to the emperor the privilege of investing the bishops and abbots with the ring and crozier. Thus peace was restored to the Church, and the Pope placed the diadem on the head of the emperor.

But this peace lasted only a short time. As Berenger violated a profession of faith which he had been forced to make against his conscience, so Paschal declared that through oppression he had been weak enough to consent to a wrong principle. He was accused of having violated, in a shameful manner, the duties and dignity of his station by complying with the demands of the emperor. To quiet these commotions and hush the loud voice of censure, he assembled a council in the year 1112, at which he humbly confessed that he had done wrong in concluding peace with the emperor upon such terms, and submitted the subject to the decision of the council. That body solemnly annulled the treaty and declared the Pope's conduct scandalous. In consequence of this action, terrible calamities befell the Church and State. The emperor was excommunicated in many councils both in France and Germany, and was even placed in the black list of heretics. These violent proceedings exposed him to great danger, for the age was dark and cruel.

To complete his load of anxiety, he saw the German princes revolting from him and taking up arms on the Pope's side. To put an end to these calamities, Henry set out once more with a great army for Italy, in the year 1116, and the following year arrived at Rome. Without delay he assembled the consuls, senators and nobles. In the meantime the Pope had fled to Benevento, where he succeeded in persuading the Normans to espouse his cause. Encouraged with the hope of regaining possession of Rome he prepared for a vigorous war against the emperor. But amidst these warlike preparations, which drew the attention of Europe and threatened great events and bloody scenes, Paschal died.

A few days after his death, a Benedictine monk of Mount

Cassin, and chancellor of the Roman church, was made Pope under the name of Gelasius the Second. In opposition to this choice, Henry chose Maurice Burdin, archbishop of Braga, in Spain, who took the name of Gregory the Eighth. Upon the elevation of this rival, Gelasius, believing himself unsafe in Rome, left for France, and soon after died at Clugni. The cardinals who accompanied him in his journey, then chose the archbishop of Vienna and count of Burgundy, as Pope, under the name of Calixtus the Second.

This eminent prelate was a near relative of the emperor, and his appointment resulted in a blessing to both Church and State. His high birth and heroic and noble qualities commended him to the confidence of the Church. Upon his occupation of the papal chair, he began to act vigorously in defence of the Roman see. He made himself master of that city and took prisoner his rival, Gregory the Eighth, and confined him in prison. In the meantime, to divert the emperor, he excited civil commotions in Germany. Yet his mind was tempered with moderation and generosity; his careful ear was open to prudent counsel, and he carefully surrendered some of the demands upon which his predecessor had insisted. These concessions he was willing to make, that peace might be restored to the country and the people be relieved from a terrible burden of calamities.

After much correspondence and delay between the emperor and the Pope peace was restored at a diet held at Worms, in the year 1122. It was here agreed "That in future the bishops and abbots should be chosen by monks and canons, to whom the right of election belonged, but that this election should be made in the presence of the emperor or of an ambassador appointed by him for that purpose; that

in case of a dispute among the electors the decision of it should be left to the emperor, who was to consult with the bishops upon that occasion ; that the bishop or abbot should take an oath of allegiance to the emperor, receive from his hands the regalia and do homage for them ; that the emperor should no more confer the regalia by the ceremony of the *ring* and *crosier*, which were the ensigns of spiritual dignity ; but by that of the sceptre, which was more proper to invest the person elected in the possession of rights and privileges purely temporal."

In the following year this agreement was solemnly ratified in the Lateran council.

Soon after the restoration of peace Calixtus died and was succeeded by Honorius the Second, who occupied the papal chair six years. Upon his death there was a schism in the college of cardinals of which one party chose Gregory, a cardinal deacon of St. Angelo, who took the name of Innocent the Second. The other party chose Peter, the son of Leo, a Roman prince, who was called Anacletus the Second. Innocent having but few friends in Rome or Italy, thought it best to retire to France, where he remained for two years. Outside of Italy this Pope was highly esteemed. The emperor Lotharius, and the kings of England, France and Spain, with other princes, warmly espoused his cause. This was brought about chiefly by the influence of St. Bernard, who was his intimate friend, and whose advice and authority had the force of law, at this time, in most of the countries of Europe. The supporters of Anacletus were fewer in number, and his death, occurring in 1138, relieved them from the perilous task of supporting him against such fearful odds, Innocent was now left the sole and undisputed possessor of the Apostolic chair.

This Pope presided in the second Lateran council, and about four years after ended his days in peace. He was succeeded by Guy, cardinal of St. Mark, who ruled the Roman see about five months under the name of Celestine the Second. His reign was peaceful, and he was thus enabled to leave for his successor, Lucius the Second, the quiet government of the estates of the Church. But this quiet was of short duration. Soon the usual disturbing influences resumed their sway, and sedition and tumult followed. About eleven months after his elevation, while trying to suppress a riot, he was killed by the rioters.

In the year 1145 Eugenius the Third succeeded to the papal chair. For eight years his government was disturbed by the same troubles and tumults he found prevailing on his elevation, by which he was frequently compelled to flee from Rome to escape violence. At length, worn out by his exertions and perpetual excitement in trying to maintain the rights and privileges he claimed, he was relieved of his earthly burdens, by death, in the year 1153.

Frederic the First, emperor of Germany, acted the part of a giant figure in the civil and religious affairs of Europe at this period. He publicly declared his intention of maintaining the dignity and privileges of the German empire, and it was his ambition to make his government respected at Rome and in Italy. To accomplish this design he resolved to lessen the power of the Pope, nor did he attempt to conceal his design.

Adrian the Fourth, who was then Pope, saw with anxiety the danger to which his power was exposed, and determined to use his utmost efforts to preserve it. The first occasion of trying their strength was offered at the coronation of the emperor at Rome in the year 1155. On this occasion the Pope insisted on the emperor's performing

for him the office of an inferior, and holding the stirrup for his holiness. The proposal was rejected by the emperor with disdain. Then other contests arose upon matters of much greater importance, relating to the political interests of the empire. When these differences were settled new subjects of dispute arose. Frederic now tried to diminish the immense revenues of the Pope, bishops and monks, and made a law to prevent the transfer of fiefs without the knowledge or consent of the lord in whose name they were held. He also directed the whole force of his arms to reduce the little republics of Italy under his dominion. These measures were expected, by neutral powers, to produce a rupture between the emperor and the Pope. But the threatened storm was averted by the death of Adrian in the year 1159.

In the choice of a new Pope, the house of cardinals was divided. The larger and more powerful party elected Rowland, bishop of Sienna, who took the name of Alexander the Third; the other party chose Octavian, cardinal of St. Cecilia, known by the title of Victor the Fourth. Alexander was odious to the emperor; Victor was his choice.

The council of Pavia, assembled by the emperor in the year 1160, approved the election of Victor, which decision was a complete triumph for this Pope in Germany and Italy. France supported Alexander, and to that kingdom he fled

Amidst the strife and tumults that arose from this schism, Victor died. But his place was immediately filled by the choice of the emperor, which was Gregory, cardinal of Calixtus, who took the name of Paschal the Third. In the meantime Alexander returned to Rome and there maintained his cause with great resolution and with

some prospect of success. In the year 1167, he held a Lateran council in which he deposed the emperor, dissolved the oath of allegiance of his subjects, and exhorted them to rebel against him. Soon after this rash act, Frederic made himself master of Rome and Alexander again fled, while Paschal took the papal chair. But another turn of fortune once more brightened the prospects of Alexander. The greater part of the imperial army was destroyed by pestilence, which calamity forced Frederic to abandon Italy; and about the same time Paschal died.

These two events relieved the surviving Pope of the great cause of trouble and alarm. But the emperor, firmly bent on triumph, without delay chose another to fill the place of Paschal, who took the name of Calixtus the Third, and then sustained him with all his power. He was prevented from marching into Italy for a time by another war in which he had a hand. As soon as this was finished he marched thither to chastise those states that had revolted from him. For three years he endeavored to subdue these states; but being unsuccessful he became discouraged and abandoned the attempt. He was now disposed to have peace, and, in the year 1177, it was concluded at Venice with Alexander, and a truce agreed upon with his other enemies.

The same Pope, however, became involved in trouble with Henry the Second, king of England, in the case of Beckét, as we have already related.

To maintain what he considered his rights, and to extend the powers and authority of his see, he not only used all the prudence, genius and art he possessed, but also military force. Among his strokes of policy we find that in the Lateran council, convened by him in the year 1179, it was decreed that, in order to put an end to the disturbances attending the election of the bishop of Rome, the

election should be confined in future to the cardinals alone, and that the person in whose favor two thirds of the college voted, should be considered the lawful pontiff. By this law both the clergy and people were henceforth excluded from a voice in the choice of this chief prelate. A decree was also passed declaring war against all heretics. This declaration was considered necessary at this time because of the rapid increase of their number.

The right of commending candidates to the degree of saints was by this council declared to be so sacred a privilege that it must in future be confined to the Popes.

From the time of Gregory the Seventh the power of erecting new kingdoms and disposing of crowns had been claimed by the Popes. This power was used by Alexander in a remarkable instance. In the year 1179 he conferred the title of king, with the ensigns of royalty, upon Alphonso the First, duke of Portugal. This prince had, during the reign of Lucius the Second, made his province tributary to the Roman see, by which act he won the marked favor of its head.

Upon the death of Alexander, in the year 1181, Lucius the Third was chosen to succeed him, by the votes of the cardinals alone. But his seat in the papal chair was very unquiet. He was twice driven out of the city by the Romans, who could not bear a Pope that had been chosen without the consent or knowledge of the clergy and people. In the midst of these troubles he died, four years after his consecration, and was succeeded by Urban the Third. This Pope, on hearing of the capture of Jerusalem by Saladin, died of grief, about two years after his consecration. His successor, Gregory the Eighth, lived only two months after his promotion, and was followed by Clement the Third, who filled the chair three years. But in this short

reign he succeeded in draining Europe of both men and money to sustain the crusades.

The deeds of Celestine the Third, who next came to the papal chair, make a brighter light in history than many of his predecessors. He excommunicated Henry the Sixth and Leopold, duke of Austria, because they had imprisoned Richard of the Lion Heart, on his return from the crusades. He inflicted the same penalty on Alphonso the Tenth, king of Galicia and Leon, on account of an unlawful marriage which he had contracted. He also commanded Philip Augustus, king of France, to receive again, as his lawful wife, the queen whom he had divorced; this order was obeyed.

But the most resolute and illustrious Pope of this century, and the one whose exploits made the greatest noise in Europe, was Innocent the Third. He became Pope at the close of the century and his history belongs to the next age.

CHAPTER XXV

THE new kingdom of Jerusalem founded *A. D.*
by the valor of Christian knights near *1100-1199*
the close of the last century retained its vigor in the
early part of the twelfth. The Mahometans had been
amazed and terrified by the power and valor of the Chris-
tian chiefs, and for a time dared not molest them in the
possession of their new kingdom. When, however, they
saw great numbers of these chiefs return to Europe, and
those that remained divided among themselves, they be-
gan to renew their courage and meditate the renewal of
hostilities, in hopes of driving the invaders from Palestine.
They began by harassing Christians on every hand, and
for many years continued this kind of war. But the valor
of the remaining Christians kept them at bay. When at
length these survivors saw the Turkish chief, Atabek Zen-
ghi, after a long siege, make himself master of the city of
Edessa, and the same fate threaten Antioch, their courage
began to fail. Then they turned their eyes once more to
Europe for aid, and earnestly asked assistance. Their
entreaties were listened to with interest and concern by the
Popes of Rome, who, without delay, tried to induce the
emperor of Germany and other Christian princes to go to
their relief. This proposal was not received with that
zeal and alacrity which had inspired them at an earlier
day. It was made a subject of debate in the councils of
clergy and people until Eugenius the Third came to
the papal chair. Bernard, the famous abbot, was enlisted

in the cause and preached a new crusade in France and Germany. In the grand parliament assembled at Vezelai, in the year 1146, at which Louis the Seventh of France, with his queen and a vast assembly of the chief nobility were present, Bernard commended the enterprise in a manner so eloquent and persuasive, he declared with such assurance that he had a Divine commission to fortell its glorious success, that the king and queen, with the nobility, immediately resolved to undertake the crusade and prepare themselves for the march into Palestine. Conrad, emperor of Germany, was reluctant to follow the example of Louis, but was at length persuaded to embark in the enterprise by the same eloquent and fervid preacher who had moved the French court

The two princes raised each great armies, and at their heads set out by different roads for Jerusalem. But famine, the sword of the Mahometans, shipwreck and the perfidy of the Greeks,—who dreaded these Western Christian soldiers more than the infidels,—reduced the armies to a small size. The remnant, led by Louis, reached Antioch in the year 1148; that led by Conrad reached Nice in November of the same year, and both armies proceeded to Jerusalem. In the following year, however, they led back into Europe the miserable remnant of their followers.

The failure of this crusade resulted in great evils to Europe, by draining the country of its wealth and by the loss of a host of valuable lives, while the fairest portions of the country were impoverished. But the condition of Jerusalem was not yet quite desperate. If the Christian princes had suppressed the spirit of division among themselves, and united vigorously against the common enemy, they could have defended themselves with success, and recovered the glory they had lost. There was, however, a fatal

corruption of manners and principle prevailing among all classes. The leaders gave themselves up to the seductions of ambition, avarice, injustice and every species of vice. By their intestine quarrels, jealousies, and disorders, they so weakened their strength that the united and active enemy had greatly the advantage. Saladin, sultan of Egypt and Syria, the most valiant and chivalrous chief the Mahometan annals can boast, took advantage of this state of disorder and waged war against the Christians with the greatest skill and success. He took prisoner Guy, king of Jerusalem, in a great and fatal battle fought near Tiberias in the year 1187, and in the same year he reduced Jerusalem itself under his own dominion. These disasters threw the Christian cause into a desperate state and left no glimpse of hope for it in the Holy land. The Popes again came to the rescue, and induced Frederic the First to lead another crusade to the relief of the oppressed Christians in Palestine. An account of this expedition, and of the death of its chief we have related briefly in another chapter.

The example of Frederic was followed by Philip Augustus, king of France, and by the lion hearted Richard the First, of England. These two kings set out with a great number of ships and transports in the year 1190 and arrived in Palestine the next year. In their first encounter with the enemy they were quite successful. They laid siege to Acre, a strongly fortified city, and, though it was defended with skill and firmness, yet it was taken.

The French king then returned to France, leaving a large part of his army in Palestine. King Richard pushed forward the war with the utmost vigor, and showed daily his great and noble qualities, as a military chief. He defeated the famous Saladin in several battles, and made

himself master of Jaffa and Cæsarea. The French and Italian troops having deserted him, and great and pressing interests in England demanding his return, he concluded a peace with Saladin for the space of three years, three months, and three days, in the year 1192. He then left Palestine with his whole army and returned home. Thus ended the third crusade against the infidels, by which England, France and Germany were nearly exhausted of men and money, and no substantial advantage was gained for the cause that had induced the mighty sacrifice.

These bloody wars gave rise to three famous military societies, formed for the purpose of destroying the robbers who infested the public roads, of harassing the Mahometans with constant irritation by daring military exploits, and of assisting the poor and sick pilgrims who showed their religious zeal by a visit to Jerusalem. Of these orders one was called *Knights of St. John* of Jerusalem, and also *Hospitalers*, from a hospital in Jerusalem dedicated to St. John the Baptist. In this hospital a number of pious members of the order were constantly employed in relieving the wants of the poor and sick pilgrims who were daily arriving at the city. When Jerusalem became the capital of the new kingdom this fund was vastly increased by the bounty of princes and other wealthy persons. Its receipts were greater than the expenses, and Raymond du Puy, the head of the hospital, offered the king of Jerusalem means from its funds to make war upon the enemy. Baldwin accepted the offer, and it was approved and solemnly confirmed by the Pope. Hence appeared the strange sight of the head of the hospital, with his assistants, who had been employed in deeds of charity and mercy, remote from scenes of strife, taking up arms and vigorously assailing the enemy, as a band of hardy warriors. The

whole order was now divided into three classes, the first of which consisted of knights of illustrious birth, who were to draw their swords for the holy cause; the second, composed of priests, officiated in the churches that belonged to the order; the third consisted of common soldiers. This order distinguished itself by valiant exploits and became immensely wealthy. When Palestine was finally lost they passed over into Cyprus, and afterward made themselves masters of the island of Rhodes, where they maintained themselves a long time. When, at length, they were driven from that island by the Turks, Charles the Fifth gave them a grant of the isle of Malta.

Another order was called *Knights Templar*. This order derived its name from a palace adjoining the temple of Jerusalem, which was set apart for their use by Baldwin the Second. This society was entirely military, and its foundation was laid at Jerusalem, in the year 1118, by Hugues des Payens, Geoffrey of St. Amour, and seven other persons whose names are unknown. It did not become a well established society before the year 1228. Then it was solemnly confirmed by the council of Troyes, and subjected to the rules and discipline prepared by St. Bernard. These knights were to maintain the cause of Christianity by force of arms, to inspect the public roads, and to protect the Pilgrims visiting Jerusalem against the cruelty and insults of the infidels. This order flourished, and acquired great fame and also great riches, by the remarkable military ability and success of its members. As the prosperity of the order increased its vices were multiplied, and its arrogance, luxury and cruelty became so excessive that its privileges were revoked and the order suppressed.

The third order, though military, was permitted to have a care of the sick and poor. This order was known by the

title of the Teutonic Knights of St. Mary of Jerusalem. We cannot trace its history further back than the year 1190. During the siege of Acre, which was long and difficult, several pious and charitable merchants of Bremen and Lubeck, moved with compassion at sight of the sufferings and hardships endured by the besiegers, devoted themselves entirely to the sick and wounded soldiers. They erected a temporary hospital, where they devoted themselves to this charitable work, which so forcibly impressed the minds of the officers directing the siege with its advantages, that they formed a society of German knights to bring it to perfection. This resolution was highly approved by Pope Celestine the Third, and he confirmed the order by a bull issued on the twenty-third of February, 1192. It was entirely composed of Germans, and those, too, of illustrious birth. The support of Christianity, the defence of the kingdom of Jerusalem, and the relief of the poor and needy, were the important duties and services to which the Teutonic Knights devoted themselves, by a solemn vow. Their lives were austere and frugal, and they were marked by their white mantles, upon each one of which was a black cross. For their generous labor their only earthly reward was bread and water. Such was the character of the order at first. But their later history, like that of all kindred societies, showed gross degeneracy. Worldly prosperity and wealth banished their virtues and corrupted them with vices. After the retreat of the armies from Palestine these knights made themselves masters of Prussia, Livonia, Courland, and Semigallia. But in process of time their victorious arms received severe checks, and their growing power met a successful resistance.

The writers of this century complain bitterly of the cruel treatment Christians received at the hands of the Turks

and Arabians. They appear to have lost sight of the fact that Christians were engaged with these enemies in destructive warfare, and that when hostile powers are brought in conflict with principles so utterly opposed to each other deeds of cruel violence are sure to result on both sides. Christian armies were invading their territory, and, by the laws of war, they had a right to repel the invaders by force. Those valiant knights entered upon the crusades with the expectation of meeting a stubborn resistance from the enemies of the cross. None of them expected the Turk would passively submit to the invader; and in their expeditions through the eastern provinces the worst of crimes, committed by the crusaders, filled the country with horror. It is not a subject fitted to excite wonder that the Mahometans should, by way of retaliation, commit similar outrages.

In other portions of Asia the Christian cause also suffered violence and was robbed of much of its glory. The rapid and amazing victories of the great Genghis Khan, emperor of the Tartars, caused this calamity. This prince was a Mogul, and, from his great military genius and remarkable success, ranks among the greatest heroes and conquerors of history. The first king who was subdued to his sway was the successor of Prester John, the Nestorian ruler. This king was defeated and slain in a great battle. The Mogul, having subdued the Nestorians, continued to carry on war in different parts of Asia; overturned the Arabian empire and in its place erected the empire of the Tartar. Wherever he advanced victory attended his arms. From this period Christianity lost much of its authority and credit in those provinces that had been ruled by Prester John and his successors, and at length was entirely overgrown by the rank weeds of paganism and the religion of the false prophet. The kingdom of Tangut

must be excepted from this general record. Here the Nestorians persevered in the profession of their religion, though their province was tributary to the great Mogul. For many years after it was founded the kingdom of this Nestorian prince was considered by Europeans a second Paradise, and the seat of boundless wealth and complete felicity. The statements which the first Prester made to Frederic the First impressed the Western Christians with this idea and the Nestorians were zealous in fostering the vain-glorious boast of their king. But now its glory had fled, and his kingdom was reduced under the rule of a pagan prince.

In the beginning of this century a portion of Northern Europe still lay in heathen darkness. It was to these regions, rendered doubly gloomy by the long and dreary winters, that the zeal of missionaries now directed its course. Boleslaus, king of Poland, having conquered the Pomcranians offered them peace upon the condition that they would receive Christian missionaries. This condition was accepted, and Otho, bishop of Bamberg, a man of eminent piety and zeal, was sent, in the year 1124, to preach the Gospel and establish the Church in that benighted land. His labors were followed with happy success, though great numbers remained wedded to their idols.

Of all the princes of Northern Europe, in this century, none appeared with such shining merit as Waldemar, king of Denmark. He gained an eminent fame by the battles he fought and the victories he won over the Slavonians, Venedi, Vandals, and ther barbarous tribes of the North. These rude nations, by revolt and by hostile incursions upon his territory, drew down upon them the might of his victorious sword. He fought his battles not only for the relief of his people, but for the cause of Christ. Where-

ever his victorious armies marched he pulled down the pagan temples and altars, and erected the cross. In the year 1168, the island of Rugen, which lies in the vicinity of Pomerania, was subdued by him, and the inhabitants, who were no better than pirates and robbers, were obliged to listen to the Gospel proclaimed by the pious and learned doctors that followed the army of the victorious king. This good work was finished by Absalom, archbishop of Lunden, who was endowed with superior powers as a teacher and ruler. For this reason he was put at the head of affairs, both temporal and spiritual, so that while archbishop, he was also general, admiral and prime minister. He led the Danes not only to the obedience of Christ, but also to battle and victory by sea and land.

The inhabitants of Finland received the Gospel in the same manner as the people of Rugen. They, too, were a fierce and barbarous people, who lived by plunder and were continually making hostile incursions upon the territory of the Swedes. After many bloody battles they were at length totally defeated by Eric the Ninth, king of Sweden, and subdued under his authority. This event occurred about the middle of the century, and the conqueror required the Finlanders to embrace the Gospel, which they did, though, on the part of many, with great reluctance. The founder and ruler of the church in this subjugated province was Henry, archbishop of Upsal, who accompanied the victorious monarch in that bloody campaign. This prelate treated the new converts with great severity, and was finally murdered in revenge for inflicting a severe penance upon a person of great authority who had been guilty of homicide. Because Henry came to his death in this violent manner, he was afterward enrolled among the saints by Pope Adrian the Fourth, as a martyr.

The same mode of conversion was adopted towards the Livonians, though the propagation of the Gospel was very slow among these pagans, and was attended with acts of cruelty and bloodshed. The first missionary who attempted the conversion of this people was Mainhard, a monk. He travelled into Livonia with some merchants, and improved his opportunity in preaching to the people; which, however, appears to have had but little effect. He then appealed to the ruling Pope, Urban the Third, by whom he was consecrated bishop of Livonia, and that Pope declared a holy war upon the barbarous people, which was prolonged. The successor of Mainhard marched a great army into the province, and preached the Gospel, sword in hand, and, by the vigor of his blows, impressed the inhabitants with the power of his arguments. Albert, the third bishop of Livonia, in the year 1198, entered the province with a fresh body of troops drawn out of Saxony. By means of this powerful military force, the inhabitants were compelled to submit to the religion of the conqueror, and at the same time were forced to surrender all their worldly goods, which were divided among the victors.

None of the barbarous nations had a greater aversion to Christianity than the Slavonians. They were a savage people, dwelling on the shores of the Baltic. Their moral condition excited the interest of several Christian princes and a multitude of pious missionaries, who united their efforts to overcome their prejudices and to open their hearts and minds to receive the Gospel. Henry, duke of Saxony, surnamed the Lion, distinguished himself in this cause. He acted with great prudence and generosity, nobly endowing three bishoprics which had been ravaged and ruined by the barbarians. The most eminent of the

missionaries employed in the conversion of this rude people was Vicelinus. He was a man of superior merit, second to none of his time in learning and piety. After presiding many years in the society of the regular *canons* of Augustine, he was made bishop of Oldenburg, and devoted the last thirty years of his life to the work of enlightening this barbarous people. Numerous and great were his trials and embarrassments, yet he persevered, using the utmost prudence and the greatest practical wisdom until he saw the fruit of his labors in the conversion of a multitude of the people.

The process of making Christians by force, if it could be justified upon any principle, was certainly not the best way. It is utterly opposed to the Divine message of "Peace, good will toward men." A religion that makes converts by force, and wins its way by the slaughter of multitudes and the sacrifice of immense treasures in support of the requisite military power, certainly cannot commend itself to either the reason or the love of a barbarous people. To add to the embarrassment of these heathens, a multitude of images and relics were used as substitutes for their own idols, the advantage of which exchange they could not see. While these missionaries were extremely zealous in the work of making converts by baptism, they were not as zealous in teaching them the nature of the baptismal covenant and the duties it imposed. They even allowed them to retain some of their idolatrous practices which were opposed to the principles of Christianity. This course made converts without a hearty good will and without intelligence, who easily relapsed again to their idols and superstitions.

CHAPTER XXVI.

WHEN we consider that the Eastern A. D.
empire was in its decline, and in the 1100-1199
meantime beset by the Mahometans without and devastated by the Western crusaders within, we are surprised to find that still the arts and sciences not only survived but were fostered. It is true they did not flourish as they would have done if the empire had been free from these opposing circumstances. Yet the vigilance and zeal of the Patriarchs of Constantinople preserved them in a state of prosperity. These prelates stimulated the clergy to excel in every branch of learning. For they considered it an armor of defence which the Church could not spare. The emperors of the twelfth century were also, as a rule, liberal patrons of learning, and those known as the Comneni showed an unusual degree of interest in this subject. The learned and ingenious commentaries of Eustathius, bishop of Thessalonica, upon Homer, and Dionysius the geographer, mark the diligence and labor that were employed by men of the highest genius to encourage the study of antiquity.

Several historians of this period also show signs of genius and learning of a high order. Michael Archialus, patriarch of Constantinople, excelled all others in the zeal and enthusiasm with which he pursued and encouraged the study of philosophy. In this work he was exceedingly bountiful. The system of Aristotle was the one he especially encouraged; and those of the Greek church who

turned their attention to this study generally chose the same philosopher as their guide. Yet the sublime wisdom of Plato had not been suffered to pass into forgetfulness, and there were not a few students of this philosopher. Those who had imbibed the doctrines and system of the Mystics preferred him to Aristotle. They looked upon the system of the latter as one of sophistry and presumption, while that of Plato was esteemed the embodiment of right reason and piety, of candor and virtue. This division of opinion produced a famous controversy among the various students of philosophy.

In the West the arts and sciences were pursued with much greater zeal and industry. This unusual activity in the pursuit of learning was fostered by the Western princes and a few of the Popes. These noble patrons of learning saw the happy and softening influence which its pursuit produces on the minds and manners of rude nations. They saw in it an instrument which would aid in securing stable government and social refinement. Hence, learned societies were formed and colleges established for the purpose of encouraging and advancing sound learning. The immense number of students that thronged these colleges and academies forced their enlargement, until many of them became universities. The principal cities of Europe were adorned with institutions of this kind. But Paris surpassed them all in the number and variety of its schools, in the number and fame of its teachers, and in the great multitude of its students. It is related that at this time the students outnumbered the inhabitants of the city, and that the bounds of Paris were enlarged to afford accommodation for them.

About the same time was founded the school of Angers, in which the youth were instructed in various branches

of science, and especially in civil law. This famous school was founded by the enterprising Ulgerius, bishop of Angers.

The renowned college of Montpelier, where law and medicine were taught with great success, arose about this time.

This revival of learning pervaded Italy, and the academy of Bologna, whose origin can be traced to an earlier date than this century, was now in a most flourishing condition and was attended by a great number of students. Many of these were in pursuit of the knowledge of civil and canon law. The fame of this school was chiefly owing to the generous support given it by Lotharius the Second. In the same province also flourished the famous school of Salernum. Great numbers of students frequented this school, which was wholly devoted to the pursuit of natural science.

The zeal for learning that inspired so many princes in Europe also animated the mind of Pope Alexander the Third. At a council held at Rome in the year 1179, he caused a law to be passed for the erection of new schools in monasteries and at cathedrals, and for the restoration of those to former vigor which had been suffered to go into decay. As so many youth flocked to the famous academies we have named, the church schools were nearly abandoned.

This general **awakening** on the subject of learning made its pursuit more easy and also resulted in forming a new circle of sciences better digested and more complete than had been pursued. The liberal arts and sciences were multiplied, and new and unfrequented paths of learning were opened to encourage and delight the student.

The study of philosophy became an object of eager pur-

suit, as well as that of natural science, civil and canon law. Particular schools, devoted to these several sciences, were established in various places. The Seven Liberal Arts, as they were called, were reduced to one general title, and were comprehended under the general name of philosophy, and under the same name were embraced theology, law, and medicine.

An unexpected event restored to Italy the ancient Roman law. It was the discovery of the original manuscripts of the famous *Pandect of Justinian*. The Pandect was found in the ruins of Melfi, when that city was taken by Lotharius the Second, in the year 1137. The emperor presented the manuscripts to the inhabitants of Pisa, whose fleet had aided essentially in the siege. This admirable collection, which had been almost forgotten, now became a subject of study for the learned. At Bologna colleges were erected expressly for the purpose of studying Roman law, and these institutions were multiplied in several parts of Italy. Other European nations were encouraged by the example of Italy to establish schools in their dominions for the same noble purpose. A great revolution in public courts and their practical proceedings was the result. The Roman law gradually grew into favor, till it was finally adopted by nearly all the nations of Europe.

No sooner was this civil law placed in the catalogue of sciences than the Popes and their zealous supporters judged it both necessary and highly proper that the canon law should have the same privilege and honor. Before this time certain collections of church law had been made; but these collections possessed so little order or system, and they were so poorly digested, that they were useless in schools, or as a system of church polity. But about the year 1130, Gratian, a Benedictine monk, belonging

to the convent of St. Felix at Bologna, made an effort to remedy this defect. He prepared for the use of scholars an epitome of canon law, consisting of the letters of the Popes, the decrees of councils, and the writings of the fathers. Pope Eugenius the Third was highly pleased with this work, which was also received with the highest favor by the doctors and professors at Bologna, and was unanimously adopted as the text they were to follow in their public lectures. The professors at Paris were the first to follow the example of those at Bologna, and, in process of time, the system was adopted by most of the European colleges.

Though this work received so much praise and was so loudly commended, yet several of the most eminent and learned writers of the Roman communion admit that it abounds in errors and defects. The favor it received from the Popes and those who supported their pretensions arose from the fact that it served to advance the claims of the Roman see.

Those scholars among the Latins who were ambitious of distinction applied themselves to the study of philosophy with the utmost diligence, which study was now divided into four classes of science. The first embraced natural theology and mathematics; the second, ethics, economics, and politics; the third, navigation, agriculture, hunting, etc.; the fourth, grammar and composition. This division was almost universally adopted.

The learned men who were engaged in teaching philosophy had different modes of instruction; and in advancing the claims of these modes they showed much feeling, and indulged in severe controversy. So bitter was this strife that many became disgusted with the whole subject of philosophy and wished to see it banished from the schools.

Many of the learned men of Europe continued to visit the Arabian schools in Spain; where they thought they could perfect themselves in natural science and mathematics to a better advantage. The best works of the Arabians were in the meantime translated into Latin. The great fame these Arabian scholars had acquired, and a lively zeal to convert them to Christianity had excited a good number to study their language and become familiar with their system of religious faith.

Theology, as a science, made but little progress in this century. The commentators either simply reproduced the works of those who had gone before, or showed on the other hand an utter contempt for the opinions of antiquity. The latter lost sight of the beautiful and practical simplicity of the Scriptures and sought only for some mysterious meaning which possessed little or no practical advantage. The Mystics excelled all others in this species of exposition.

The most eminent teachers of theology dwelt at Paris, which was esteemed the grand seat of theological learning, and to this city students in pursuit of this science resorted in great numbers from all parts of Europe. Of the teachers at this eminent seat of learning, those of one class were called Ancient Theologists. These explained the doctrines of religion in a simple manner by passages drawn from the Sacred Scriptures, from the decrees of councils, and the writings of the ancient doctors. They seldom resorted to the armor of reason or philosophy in their lectures. In this class were St. Bernard, Peter the Chanter, Walter of St. Victor, and others.

Another division of this class of theologians, while they drew from Scripture and ancient authors their authority for the doctrines they taught, also made use of both rea-

son and philosophy, from which they derived much aid in their lectures.

Hugh of St. Victor is supposed to have been the first writer of this century who taught in this way, with system. But Peter Lombard, bishop of Paris, was the most eminent of his successors in this school. He won an illustrious fame by his four books of "Sentences," which appeared in the year 1162, and became a classic author in Divinity.

Peter Abelard was the author of another system of theology, called the Scholastic, because it was generally used in the schools. The founder of this system was a man of remarkably bright and acute genius. His mode, however, was of no real benefit to the Church, but rather the contrary. There was too much pride of intellect involved, and none but scholars could understand it. It destroyed the sublime simplicity of the Gospel, by introducing the obscure principles of a refined and intricate logic in the discussion of Bible doctrines. It converted the simple and sublime science of theology into a system of sophistry. The doctrines, however plain in themselves, were so obscured that ordinary minds could not comprehend them. This system was more tempting to young students, because of its show of profound and acute learning. Hence the teachers who adopted the plain mode of illustrating theology, saw their schools rapidly diminish, while the doctors of the Scholastic system became extremely popular, and their schools were thronged.

The supporters of these rival systems became involved in a violent controversy, and the Bible and mystic teachers both attacked the Scholastic with intense heat. The controversy raged with such fury that Pope Alexander the Third assembled a council of the clergy, in the year 1164,

for the purpose of checking the strife. The council condemned the excessive heat of this and all religious controversies.

Of all the adversaries of the Scholastic system none dealt it such stunning blows as Bernard. His influence, we have seen, was unrivalled, and his zeal in the contest was equal to his influence. He assailed the Scholastics, not only in his writings, but in councils and synods, in the decrees of the Church and the laws of the State. The famous Abelard was one of the first that suffered from the bitter aversion of this powerful abbot. Though the genius of Abelard was more acute, and his learning more profound than Bernard's, yet his power and authority were less. In the year 1121 he was summoned before a council at Soissons, and again before that of Sens, in the year 1140. At both these councils he was accused by Bernard of the most pernicious errors; and was finally condemned as a great heretic. The principal charges brought against Abelard were: "That he corrupted the doctrine of the Trinity, blasphemed the Holy Ghost, entertained false notions of the person and offices of Christ, denied the necessity of Divine grace to make us virtuous; and hence that his doctrines struck at the principles of our holy religion." While Abelard was, no doubt, guilty of error, he was not guilty to the extent charged against him by Bernard. The heat of controversy, and possibly his doctrines not being clearly understood by his adversaries, caused the heavy charges and his conviction.

The controversies of the age were not confined to the Western churches. The Easterns and Westerns were still arrayed against each other, and their differences kept the old controversy alive.

The Greek champions were Euthymius, Nicetus, and

others of less note. On the part of the Westerns Anselm and Hugo distinguished themselves. Many attempts were made both at Rome and Constantinople to harmonize these differences. The Grecian emperors, who hoped to derive great benefit to their empire by the restoration of union and peace, labored with zeal to bring it about. But the aim of the bishop of Rome to acquire supremacy over the Greek church was so apparent, that it defeated every attempt at reunion.

In the Greek church itself, a violent controversy arose about those words found in St. John's Gospel,—“For my Father is greater than I.” In the discussion of this subject the emperor took an active part and finally assumed the power of deciding the import of the text, beyond appeal. He decided that the words referred to the flesh of Christ and not to His Divine nature, in any sense. This decision he caused to be engraved on tables of stone in the principal churches in Constantinople. He also published an edict, in which any one who should oppose this proposition would be put to death. In this act the emperor Manuel virtually declared that his judgment was infallible. His successor, Andronicus, pursued a wiser course, and upon his elevation to the throne he annulled this rash decree, and passed an edict condemning in the severest terms all disputations upon speculative theology.

Manuel excited another controversy by an act which was very indiscreet. In the Greek catechism there was a passage condemning the imaginary deity whom the Mahometans worshipped as God. This anathema the emperor ordered to be stricken out of the catechism. The clergy resolutely opposed this decree at first, but finally the emperor prevailed, and they yielded their better judgment to the imperial will.

The Eastern patriarchs appeared to be ambitious of authorship in the matter of rites and ceremonies in this century. Some introduced new methods of reading the service; others changed the character of church music; some tried to invent new marks of veneration to offer to the relics and images of saints, and others devoted themselves to the subject of manufacturing clerical garments, and to the posture and manner of reading the service.

Another novel subject was introduced in this century, which has caused intense agitation in the Church from its appearance to the present day. This was "The doctrine of the immaculate conception of the Virgin Mary." It made its appearance in the year 1140; and some authors report that Anselm, archbishop of Canterbury, had for some time before this date observed a festival in honor of this doctrine. But it was at this date that it was fairly introduced to the Christian world, and was taught in some churches in France. The church in Lyons was one of these, and one of the first to adopt the festival. As soon as Bernard heard of it, he severely censured the canons of Lyons for introducing this novelty, and at the same time assailed the error with his usual power and vigor. He maintained that Christ alone was conceived without sin. From this the contest of words became general, some taking sides in favor of the new doctrine and others opposing it. But the controversy was conducted, for the most part, in a courteous manner.

This century also produced its share of new sects. One was started in the East by Lucopetrus, whose most eminent follower was Tychicus. This sect believed in a double Trinity, rejected marriage, abstained from flesh, treated the sacraments, and likewise all external worship, with contempt. They taught that the essence of religion consist-

ed in mental prayer, and professed to believe that an evil genius dwelt in the bosom of every man and could only be expelled by perpetual supplication to God. They also corrupted, by their false interpretation, the Gospel of St. Matthew, and other parts of the Scriptures. In Greece, and in all the eastern provinces, these and kindred fanatics were called “Massalians ‘Euchites’” which words signify *persons who pray*, the former being of Hebrew, the latter of Greek origin.

From this sect sprang another whose head was Basilus, a monk. His doctrine partook of the nature of the ancient Gnostics and Manichæans. Efforts were made to convert him from his errors, but in vain. He was then condemned to be burned alive, which cruel sentence was faithfully executed in the reign of Alexius. This sect was called “Bogomelites,” a word taken from the Mœsian language, which means *calling out for mercy from above*.

In the West new sects were more numerous than in the East. This fact can be accounted for from the greater degree of corruption of the Western churches. So rapid and so apparent was the decline of the Church in the West, under the rule of the Popes, that many zealous and pious Christians attempted a reformation. But their zeal outran their knowledge, their learning, and their influence. One of the most troublesome sects that disturbed the Church in the West, was the Cathari, or Puritans, of whom mention was made in the history of the last century. They spread through nearly all the European provinces, meeting the severest persecution in every quarter. Their doctrines were, no doubt, extremely pernicious. They treated with great contempt all the books of the Old Testament, but expressed a high veneration for the New, and especially for the four Gospels. This sect became subdi-

vided into several fragments, each one distinguished by some peculiar doctrine. They were ruled by an order of men whom they called bishops, and each bishop had two vicars, of whom one was called the elder son and the other the younger. The other clergy were called deacons. Its lay members were divided into two classes, one of which was called Consolati and the other Confederates. The former professed the highest degree of wisdom and piety, and submitted to such extreme mortification that but few could endure it. The latter lived much like other men, but were bound by a vow that before their death, at least in their last moments, they would enter the order of the Consolati.

CHAPTER XXVII.

THE degenerate condition of the monks *A. D.*
1100-1199
in the eleventh century was partially improved in the twelfth. Some illustrious lights in these orders arose, who checked the headlong current and in a degree revived the pure discipline by which the orders had been governed in earlier and better days. Among these no one appears so eminent as the illustrious St. Bernard, who figures in every department of history in this century. He was the Abbot of Clairval. He cannot be classed among the most learned men of his time, but he had a sound and vigorous mind of sufficient capacity to contain a vast store of knowledge.

His judgment was superior to most of those who by their noble acts have made themselves famous in history, while his genius was equal to that of the most illustrious. The varied and remarkable talents he possessed were consecrated to God's service in a life of active and genuine piety. His love of the brethren and of truth was as ardent as his zeal in the pursuit of heretics and the destruction of error. The vigorous use of all his powers in combating error has led many to class him among bigots and persecutors. But it is a peculiarity of religious faith in every age that its most ardent supporters have been ready to endure the most cruel inflictions in its defence, and have been tempted to punish those who they believed were propagating error. That it was right and proper to chastise heretics was the prevailing opinion in the Roman

communion, and this cruel error no doubt influenced the mind of Bernard.

While this monk was tempted to become vain, more powerfully than most men, yet he possessed a spirit of rare meekness and humility. His protection against this temptation was his supreme love and admiration of God's goodness. Though he embraced and supported many errors that had crept into the Church, yet there was not an essential doctrine of the Gospel he did not hold and defend. He belonged to the Cistercian order of monks and gave it such an impulse, by his fame and influence, as to make it the most popular of the age. No less than one hundred and sixty monasteries were either founded or derived their laws from him. At his death in 1153, and in the sixty-fourth year of his age, he left seven hundred monks in the monastery of Clairval, while the Church abounded in bishops and archbishops who had been prepared for the ministry by his instructions. Among his disciples he ranked Pope Eugenius the Third, one of the wisest and best of the Roman pontiffs. He is called the last of the fathers.

The great prosperity of the Cistercian order excited the envy of the order of Clugniacs, which spirit of rivalry increased in bitterness until the flames burst forth in open war. The monks of Clugni accused the Cistercians of affecting an extreme austerity of manner and discipline. In return the Cistercians charged the Clugniacs with having departed from the rules of their discipline, which charge they could not deny.

St. Bernard wrote an apology for his own conduct in this unhappy conflict, in which he took occasion to expose the degeneracy of the order of Clugniacs. He accused them of luxury and intemperance at their tables, of excessive costliness in their clothing, in their bed-chambers, their

furniture, equipage and buildings. He exposed the pride and vanity of their abbots, who looked much more like the governors of provinces than the spiritual fathers of holy and humble communities whose original profession it was to be crucified and dead to the interests and pleasures, the pomps and vanity of the present world. He declared with pious concern, that he knew several abbots each of whom had more than sixty horses in his stables and such a prodigious variety of wines in his cellars that it was scarcely possible to taste the half of them at one entertainment. These charges were answered with moderation and candor by Peter, the abbot of Clugni. From this beginning rose a controversy which spread from day to day till it disturbed several provinces of Europe. But this war of words became much more violent in the year 1132, when Innocent the Second relieved the Cistertians from paying tithes, and granted them other privileges. A portion of the lands occupied by the Cistertians was owned by the Clugniacs. The privileges granted by the Pope to the rival order prevented them from collecting revenues from their lands. This fact greatly excited the Clugniacs and they disputed the right of the Cistertians to hold their lands without rents, and of the Pope to grant such exemption. This violent controversy was not quieted till the year 1155.

The regular canons, who had formed themselves into a society in the last century, now employed themselves in keeping public schools for the benefit of the youth, and performed a variety of Church offices beside, by which they rendered themselves very useful. In reward for this service they rose daily in credit and reputation, received many and rich endowments and often came into possession of the revenues of monasteries which from time to time were suppressed because of the dissolute lives of the

monks. This indulgence raised a bitter feeling in the hearts of the monks against the regular canons, whom they attacked with the utmost severity. The canons defended themselves with the plea of the dissipation and vices of the monks. Thus both parties struggled for supremacy, and went beyond the bounds of propriety and truth in their charges against each other.

Several new orders of monks appeared in this century. A monk by the name of Robert founded one in a barren and solitary place between Angers and Tours. He received members from both sexes, and the several monasteries he erected in one place were built in one enclosure and were presided over by an abbess. This singular feature he justified by the instruction which Christ, while He was hanging on the cross, gave to St. John concerning the Blessed Virgin. From our Lord's language he inferred that St. John was instructed to obey her as his mother; thus the abbess, acting the part of the Virgin, must be obeyed by the monks of the new order. For a time this society was popular and rapidly increased; but it finally became unpopular and declined, because of its corruption, hastened by the union of the two sexes.

Norbert, archbishop of Magdeburg, founded the order of Premontr , the fame of which spread rapidly through Europe. The wealth of this order soon became immense, and proved, as with all its kindred, the cause of its decline. Norbert adopted the rule of St. Augustine.

About the middle of the century Berthold, with a few companions, established a small house, after the monastic order, on Mount Carmel, and on the spot where Elijah is said to have disappeared. This small house continued to increase until it was finally erected into a monastic order

by Albert, patriarch of Jerusalem, and became the order of Carmelites, so famous in history.

Besides the generous donations of the rich the monks obtained large revenues from the use of relics, which they suffered the laity to look upon and touch for a handsome sum of money. They were often able by this means, to increase their stores of wealth as rapidly as the bishops did by the sale of indulgences. This traffic was now carried on extensively and became a source of immense profit. When the clergy wanted money to build churches, or for their private use, they would often resort to this means, and offer their flocks the privilege of buying pardon and liberty for persons imprisoned for crime. The Popes, seeing how rich the bishops were growing by this traffic, thought best to limit the privilege, and took it chiefly to themselves. This stroke of policy made the court of Rome the chief magazine of indulgences. When the poverty of their treasury demanded it the Popes granted indulgences on the largest scale, which they called plenary remission of the pains and penalties attached by the Church to certain sins. Nor did they stop here, but took it upon themselves to grant relief also from all punishment hereafter. This power the bishops had never dared to assume. The granting of spiritual indulgence was first practised by the Popes in behalf of those who would enlist in the Crusading armies for the recovery of Jerusalem. The mighty multitude of the most abandoned of our race who thus secured passports to Paradise it would be hard to number. From this plausible pretext of usurping God's place they descended to the use of it in case of sins of every kind and degree.

This novel way of disposing of the sins of men virtually destroyed the Penitential, especially over those who

had plenty of money. The Penitential was a book in which were written the kind and degree of penance which the guilty person must suffer for each sin committed. But as soon as indulgences were granted for sins, by the payment of a certain sum of money, then the penances could be avoided by paying that amount. Thus the system of penance, which had stood for centuries, was *virtually* abolished. As an apology for the use of this profane novelty its supporters taught the monstrous doctrine that "There actually existed an immense treasury of merit composed of the pious deeds and virtuous actions which the saints had performed beyond what was necessary for their own salvation; that the guardian and dispenser of this precious treasure was the Pope, and consequently he was empowered to assign to such as he deemed proper subjects a portion of this treasure of merit suited to their respective guilt, and sufficient to deliver them from the punishment of their crimes."

It is not a subject that should excite wonder, under these circumstances, that the rich, who were able to build churches and repair and embellish old ones, and with their money were able to do other things which could buy the favor of the spiritual power, were considered the most happy of mortals and the most exalted in the favor of Heaven. On the other hand, many of the poor, eager to secure the treasure of indulgence, voluntarily performed the labor of beasts of burden, to aid in erecting those sacred edifices, and in other religious services.

At this time the saints appear to have had a greater number of worshippers than God; nor did the ignorant people stop to enquire how these celestial spirits came to hear and know of the prayers addressed to them by the creatures of earth. The ignorance and blindness of the

laity were connived at by many of the clergy, who found it to their present advantage to keep them in this state. In the meanwhile they dazzled their eyes with the pomp of a gorgeous ritual, and led them to place their hopes of salvation in outward observances, while the religion of the heart and life was almost lost sight of.

The ambition and degeneracy of the clergy were severely exposed and rebuked by St. Bernard. He describes them as "Heaping benefices on benefices and restless till they can attain a bishopric and then an archbishopric. Nor," he continues, "does the aspirant stop here. He posts to Rome, and by supporting expensive friendships and lucrative connections, he looks upward to the summit of power."

Efforts were now frequently made by professed reformers to restore the purity of the faith and the unity of the Church. But, as in the last century, for the most part they proved failures. In the year 1110, Peter de Bruys made an attempt to reform the Church, and founded a sect in Languedoc and Provence. For twenty years he labored with great energy, and won to his cause a great number of followers. He was burned at St. Giles in the year 1130 by an enraged populace, excited by the regular clergy, and his followers were called after his name. In his doctrines he mingled truth and fanaticism. He taught that no person should be baptized till he had attained the use of his reason; that it is an idle superstition to build churches, since God receives sincere service wherever offered; that churches already built should be torn down; that crucifixes, as objects of veneration, should also be destroyed; that the real body and blood of Christ were not exhibited in the Lord's Supper, but were merely presented in the sacrament by figures and symbols; and that the

prayers, oblations and good works of the living could not be advantageous to the dead.

Another effort at reform was made by a person named Henry, and his followers were called Henricians. He assailed what he believed to be the vices of the clergy, and exposed the corruptions of the Church. He was an Italian monk and hermit, and drew great multitudes to hear him. He was pursued by his enemies and was forced to flee from place to place. At length he was seized and carried before Pope Eugenius the Third, who was at that time presiding over a council assembled at Rheims. He was condemned to close confinement, in which he died in the year 1148. Like the others who attempted reform in this century he mingled truth with error in his system of doctrine. Among other things he condemned infant baptism and all the festivals and ceremonies of the Church.

In the year 1115 the wild fanatical Tanquelm, appeared. His principles are represented to have been so horrid and revolting that, if true, he must have been an impostor or a madman. For no rational Christian could expect that such principles would find favor among the lovers of their species. He appears to have come nearer the Mystics in most of his doctrines than to any other sect. He advocated the violation of virtue by force and treated with contempt the public worship of God and the observance of the Eucharist. This fanatic was cruelly murdered by one of the clergy.

Another professed reformer was Arnold, an Italian, who excited great tumults, and drew upon himself the deadly hostility of both the civil and church rulers. He was seized in the year 1155 by a prefect of Rome, crucified, and his body burned. There is no record of any errors in doctrine which he taught, but the violence of his course

in attempting a reformation of the Church, brought down upon him the hatred and vengeance of those in power. His followers were numerous and were called Arnoldists.

By far the most distinguished and popular reformer of this century was Peter Waldo, the founder of the sect called Waldenses. There were other names by which the followers of Waldo were called at that time, among which are Lyonists, from Lyons, where they first appeared, and Sabatati. Those of the sect who aspired to the highest degree of sanctity indicated this by the meanness of their apparel. They wore wooden shoes, which in the French language are called sabots, and they imprinted on these shoes the sign of the cross to distinguish themselves from other Christians. From this habit they obtained the name of Sabatati. Peter Waldo was a rich merchant of Lyons, and a man of devoted piety and great religious zeal. In the year 1160 he employed a priest by the name of Stephanus de Evisa, to translate from the Latin the four Gospels. When the work was complete, and he had carefully examined these sacred writings, he was shocked at the contradiction that appeared between them and the doctrines and practices of the Roman church. He resolved at once, for what he believed to be necessary for his own salvation and that of others, to abandon his profession and become a teacher of the pure doctrines of Christianity. He divided his ample fortune among the poor, and then formed a society, with other pious men of his own opinion, for the propagation of the Gospel. The archbishop of Lyons and other rulers of the Church in that province opposed with vigor this new teacher and his principles. But the purity of the lives of these reformers, their quiet simplicity and obedience to law and order, adorned with the tokens of eminent piety, carried so great a charm with

them, and formed such a contrast with the lives of the clergy generally that their numbers rapidly increased. They formed societies and spread through Europe in defiance of all opposition ; nor was imprisonment, sword, nor fire, able to check their progress. The leaders of this society did not profess to add any new doctrine to the catholic faith, but simply labored in their own way to restore the Church to its primitive purity. They denied the supremacy of the Pope and taught that the clergy should imitate the poverty of the Apostles and like them get their living by laboring with their hands. They demanded the restoration of the primitive Penitential discipline, by which the sins of the truly penitent were expiated by prayer, fasting and alms ; maintained that confession to a priest was not necessary to obtain pardon of God ; that the power of delivering sinners from their offences belonged to God alone, and that indulgences were a human invention prompted by avarice. They believed that the prayers and ceremonies used by a corrupt Church for the dead were useless and absurd ; that there was no intermediate state, and that the soul, upon the death of the body, went direct to heaven or hell. The sermon on the Mount they professed to make their guide.

The spiritual rulers of this society were called bishops, priests and deacons, and these orders they believed were ordained by Christ Himself. But they believed that the members of these holy orders should be just like their primitive model, whom they looked upon as unlearned, poor, and furnished with the knowledge of some trade by which they could maintain themselves.

The laity were divided into two classes, called the *perfect* and the *imperfect*. The former showed their class by their outward appearance, their bodies being reduced to

leanness by fasting, and their clothing being of the most wretched kind. The latter lived more like other people, though they avoided all luxury and pomp. The religious opinions of this sect, however, were not all alike. In Italy they differed essentially in opinion from those in other portions of Europe. Here they maintained that the church of Rome was a true church, though very corrupt, admitted that her seven sacraments were valid, and expressed a wish to live in her communion, provided they were allowed the privilege of indulging their peculiar opinions without molestation. Elsewhere they declared that the church of Rome was not a true church, but an apostate one, from which the Holy Spirit had departed.

These were the chief efforts made at reformation in this century, and they indicated that the spirits of true men were struggling in them for light and freedom.

CHAPTER XXVIII.

THE Popes were not yet willing to surren- *A. D.*
der Palestine to the infidels, though the *1200-1299*
hope of preserving it as a Christian province was now
nearly extinguished. The various expeditions that had
gone forth in this professed holy war, had greatly enriched
the Roman see. And though they had repeatedly impover-
ished Europe of men and money, and were finally about
to prove a total failure, still the cherished hope of the
Popes that the cause would at length prove successful, and
the advantage that they and their see had derived from
them in riches, honor and power, emboldened them to per-
severe in the enterprise. Accordingly Innocent the Third
made an attempt to arouse the dying zeal of European
Christians in this cause.

After repeated failures he succeeded in inducing a body
of French nobles, in alliance with the republic of Venice,
to sail for the East, with an army of moderate size. But,
instead of sailing for Palestine. they made direct for Con-
stantinople, and in the year 1203 took the imperial city by
storm. Their design was to restore to the throne Isaac
Angelus, in place of Alexis, his brother, who had usurped
it. The next year a terrible sedition arose in Constanti-
nople, in which the emperor Isaac and his son, the young
Alexius, were killed by Alexius Ducas, the chief conspir-
ator. As soon as this bloody deed was known to the chiefs
of the crusade, who were encamped outside the city with
their forces, they again laid siege to the city and retook it,

and drove the bloody tyrant from his throne. Baldwin, count of Flanders, was then chosen by the conquerors as emperor, and crowned. This act was not approved by the Greeks, who were unwilling to be ruled by a Western prince, and, two years after his promotion, they chose a ruler of their own nation. The name of the rival emperor was Theodore Lascaris, and he chose Nice, in Bythnia, as the place of his imperial residence. From this period till the year 1261 two emperors professed to rule the Grecian empire; but in this year the Latin emperor was forced to flee from Constantinople, abandoning his throne. At this time Palaologus was on his throne at Nice, and Cæsar Alexius was chief commander of his armies, through whose valor the Latin was forced to flee. Thus ended the double rule of the Grecian empire, after a duration of fifty-seven years.

Another expedition of the same character was undertaken in the year 1217, under the Pontificate of Honorius the Third. In this expedition the confederate armies of Italy and Germany participated, under the leadership of Andrew, king of Hungary, supported by Leopold, duke of Austria, Louis of Bavaria, and other princes. After a few months the king of Hungary returned, leaving the other princes to carry on the war. They advanced upon the enemy with great vigor, and in the year 1220 made themselves masters of Damietta, the strongest city of Egypt. But in the following year their fleet was destroyed by the Arabians, their supplies cut off, and their army reduced to the severest straits. After these calamities they lost Damietta, which blasted all their fond hopes. But the Popes and their legates continued to excite the decaying zeal of the princes of Europe in behalf of the unfortunate cause. At last a new army was raised and the hopes of its success

were heightened by the solemn pledge of Frederic the Second that he would command it in person. But he postponed his departure so long that he disappointed the expectations of the Pope and his emissaries and was actually excommunicated by the incensed pontiff because of his delay.

In the year 1228 he followed the army with a small train of attendants. In the meantime the army which had gone before was awaiting his arrival with anxious impatience. As soon as he landed in the enemy's country, instead of carrying on war against the infidels with vigor, he turned his attention to making peace. The result of this wise course was that Frederic got possession of the kingdom of Jerusalem without bloodshed. He entered the city with great pomp and placed the crown on his head with his own hands. This expedition was the most successful that had been undertaken for the object. Having performed his mission and secured peace in Palestine, he returned to his own country. His return was hastened by a summons to quell at home disturbances excited by the Pope in his absence.

Two other expeditions set out on this crusading war: one in the year 1239, and the other in 1240, both of which failed to accomplish any good. The Christian cause in Palestine continued to decline till it became desperate. In this dark day of their affairs Louis the Ninth, king of France, attempted to redeem the failing cause. Having been attacked with a dangerous illness, in the year 1248, he made a vow that if he recovered he would attempt to recover Palestine effectually from the Mahometan power. He regained his health, and, mindful of his vows, raised a vast army and fleet and set sail for Egypt. He believed he could best accomplish his design by first subduing that province; and the expedition bid fair, at the outset, to realize

his hopes. He subdued Damietta, the famous Egyptian town; but here his good fortune was checked. A series of great calamities followed in rapid succession. The horrors of famine and pestilence overwhelmed the royal army; their provisions were cut off by the enemy; Robert, the king's brother, was killed in battle, and the king himself, with two of his brothers, and the greater part of the army, were taken prisoners. This pious, valiant, and truly great prince was forced to pay the ransom of eight hundred and fifty thousand dollars for his liberty. After spending four years in Palestine he returned to France in the year 1254, attended by a small and miserable remnant of his grand army. Of two thousand and eight hundred illustrious knights who set out with the king on this expedition only about one hundred survived to return.

Believing that his vow was not yet fulfilled Louis raised another army greater and more formidable than the first. In this second enterprise he was attended with a grand train of princes and nobles. Again he sailed for the coast of Africa, and, on his arrival there, made himself master of the port of Carthage. Again his expedition met with terrible disaster. A fearful pestilence swept off most of his army and himself with the rest. He fell before the destroyer on the twenty-fifth day of August, in the year 1270, and was the last of the European monarchs that engaged in a crusade.

This long succession of disasters, of disorders, and outrages, of losses in lives and treasures, of failures in predictions and hopes, of giant toils and mighty sacrifices for naught, discouraged the most courageous and intrepid princes, so that no more expeditions of the kind were undertaken. The Latin power in the East now rapidly declined, till in the year 1291 it was entirely overthrown.

These numerous attempts by military force to recover and hold the city of Jerusalem and the adjacent country from the power of unbelievers make in history eight crusades, the last ending with the death of Louis, afterward enrolled among the saints. Though the Popes tried repeatedly to induce the princes of Europe to undertake another, they happily failed.

Upon the final loss of Jerusalem many of the Western Christians who remained retired into the solitudes of Mount Libanus, where they lived in the rudest style and by degrees lost both the principles and practice of Christianity. The total failure of the Latin power in Asia followed rapidly upon the retreating fragment of the last crusade. Antioch, whose situation was less exposed to the calamities of these wars than most of the towns in that part of Asia, was finally occupied and ruined by Bibass, the sultan of Syria and Egypt, in the year 1268. Upon its fall the inhabitants were slaughtered by wholesale. After the disastrous fall of this seat of the Christian name the other towns that remained under Christian government rapidly fell into the hands of the Mahometan chief. The only city that remained in their possession was Acre, distant from Jerusalem about seventy miles. Against this city the sultan marched at the head of sixty thousand horse and one hundred and forty thousand foot, and laid siege to it. After thirty days the walls were broken down by their engines of war, and the city was stormed and taken. Sixty thousand Christians were taken, and the choice was given them of death or captivity. By the command of the sultan all the Christian churches in the city were destroyed. From this digression let us now return to the state of the empire.

Upon the flight of the Latin ruler from the Grecian

throne, the rightful possessor was John Lascaris. But Michael Palaologus, who was the acting emperor during the minority of Lascaris, was ambitious of retaining his throne and power, and the temptation was so powerful that he caused the eyes of his royal pupil to be put out, by which cruel act the prince was disabled from wearing the crown.

At this time Arsenius was patriarch of Constantinople. On receiving the news of the emperor's crime he acted promptly and boldly, and, in an assembly of bishops who were inspired by his example to act fearless of a cruel temporal power, he pronounced the tyrant excommunicated. This was as far as the Eastern patriarchs presumed to go in the act of disciplining princes. Their course forms a striking contrast with that of the bishops of Rome, who not only excommunicated princes but deprived them of their crowns and dissolved their subjects from their oaths of allegiance. By the Easterns it was thought to be enough to separate a Christian from communion with God through His Church. This was a sentence full of horror, since it deprived the offender of the means of salvation. Palaologus felt his danger, confessed his guilt, and plead for mercy at the hands of his judge. But the patriarch refused to restore him or to declare by what means he could atone for his crime.

He only declared that for so great a crime their must be a great sacrifice. "Do you require that I shall give up my crown and sceptre?" he asked. In reply Arsenius expressed a willingness to accept this as evidence of true repentance. But when he saw that the emperor was unwilling to make the sacrifice he withdrew, leaving the wretched sinner on his knees, weeping before the door of the prelate's cell. In this state of excommunication the

emperor lived for three years, when, Arsenius still denying him absolution, a synod of bishops deposed the patriarch from his seat, and he was banished to a small island in the sea of Marmora. Another bishop was then raised to the vacant chair, by whom the emperor was absolved and restored to the communion of the Church. But the circumstances of his restoration were the cause of a divided sentiment in the Eastern church for many years. His treacherous and ambitious conduct in after life also served to show that Arsenius had judged rightly of his character.

When Pope Urban the Fourth endeavored to raise a crusade against his empire, and he perceived there was danger of losing his throne by the allied power of the Western princes, he expressed to that Pope a willingness to acknowledge him as supreme pontiff, and to receive the addition to the Nicene creed made by the Westerns. At the same time he used his utmost influence to persuade the bishops and clergy of the empire to favor his wishes and support his interests, protesting that he would rather sacrifice his empire and his life than yield the smallest point of orthodox faith or national independence.

The patriarch Joseph shrank with horror from his project and withdrew to a monastery to abide the issue of the emperor's policy. The letters of union with the church of Rome and of obedience to her bishop were drawn up by the command of Palaologus, and were signed by himself, his son, and many prelates of the Eastern church. An embassy, composed of trusty ministers and bishops, was sent to Rome to make a due submission to the Pope. They carried with them rich ornaments and rare perfumes for the altar of St. Peter, and on their arrival were received by Pope Gregory the Tenth, in a council at Lyons, composed of five hundred bishops. The Pope expressed

unbounded delight that this great event had been reserved to honor his reign. Soon after the return of the Greek embassy, the Pope sent his nuncios to Constantinople to inform the emperor and the Greek clergy what his pleasure was concerning them.

They were instructed to prepare the way for the cardinal legate of his holiness, and to assure the emperor of the great advantage he would derive from the fulfilment of the promise of obedience on the part of the Greek church. But these nuncios found, on their arrival, that they had no friends in Constantinople; that the supremacy of their father, the Pope, was spurned and the addition to the Nicene creed looked upon as heresy.

The emperor tried to force compliance on the part of the Greeks by the infliction of severe penalties. He imprisoned, he exiled, he whipped, he mutilated his unwilling subjects. At length his tyranny became unbearable and the Greeks rose in rebellion against him, and were even supported by many in communion with the Roman church, so odious had this false emperor become. His favorite generals deserted him, while his sister and niece and two female cousins conspired against him. Mary, queen of Bulgaria, another niece, even conspired with the sultan of Egypt to ruin him. In the meanwhile the Pope became impatient of the delay, and, suspecting treachery on the part of the emperor, proceeded to excommunicate him. In this state he died, while his son, bewailing the sins of his youth, denied his body the rites of Christian burial.

No sooner was this odious emperor dead than the union he had forced with the Roman church was dissolved by acclamation, while the churches which had been desecrated by the use of the Roman ritual were purified, and penitents reconciled.

In this century Europe was visited by a terrible scourge, in the form of a mighty army of barbarous Tartars. They came from the distant East, and flew westward like devouring locusts. Nothing could resist them, but they swept onward at will, laying waste with fire and sword fruitful countries, towns and cities, butchering the inhabitants wherever they advanced, regardless of age or sex. They overran the Russian empire, and converted into ashes both its ancient and modern capitals. This country they selected for permanent possession, yet they devastated it as they had done those countries that they had conquered and abandoned. They visited the heart of Poland with ruin, and approached the shores of the Baltic. At Lignitz they defeated the armies that opposed them, and, imitating the savages of America, they cut off the ears of their fallen enemies and filled nine sacks with these barbarous mementos of victory. The progress of this destructive horde was finally arrested at Neustadt, in Austria, which was defended by the valor of fifty knights and twenty cross-bows. While besieging this town, a German army drew near to relieve the besieged, upon which Batou, the Tartar chief, slowly retreated to the Volga, laying waste the countries through which he marched.

For the present, Constantinople narrowly escaped this scourge. The city was threatened, but tempting objects in other directions diverted the barbarous chief from an object so rich, and which would doubtless have fallen into his hands, had he chosen to assail it. Christianity suffered in common with the country by this great affliction. The bishop of Rome made an attempt to arrest this destructive tide and to appease the fury of the barbarians. For this purpose he sent a mission of friars to their chief. But Batou dismissed them with a frightful message to the Pope,

in which he declared that his armies were the ministers of God, and that they were invested with powers from the Divine being and from Genghis Khan, to subdue and destroy the nations, and that the Pope would be involved in the same ruin unless he came to him in person as a suppliant.

The Nestorians, in the remote East, toiled on and made great sacrifices to preserve the faith amidst the mighty tide of evil that flowed around them. Under the reign of the successors of Genghis Khan they succeeded in converting several kings and nobles. But they were so poorly instructed in the doctrines and principles of the Christian religion, that the faith was not abiding, and under the more seductive principles of the false prophet to which they were exposed, they surrendered their faith in Christ and relapsed. Finally, the whole of Eastern Asia submitted to the rule of Mahometanism, and was darkened by this gross superstition.

CHAPTER XXIX.

AT the beginning of the thirteenth century we find king John on the English throne. Like some of his predecessors he was a usurper. Arthur, the lawful heir, was an innocent lad, and the pet of the whole kingdom. But this cruel and selfish uncle, by fair promises to the nobility, secured their support to his pretensions, and so robbed his innocent nephew of his rightful inheritance. As soon as John was seated on the throne Arthur was seized and confined in prison by this uncle. Constantly in fear, lest he should lose the unlawful prize by the elevation of its true owner, he devised a way to rid himself of all fear on this account. Knowing that if the eyes of the lad were put out he would then cease to be a rival he hired some ruffians to go to his prison and commit the cruel deed. A. D. 1200-1276

But Hubert de Bourg, the keeper of the prison, was so moved with pity in behalf of the innocent prince that he risked the tyrant's displeasure, and refused to permit the heartless cruelty to be perpetrated. John being thus foiled in his design, took Arthur out of the hands of his humane keeper and sent him to another prison whose keeper he knew would do his bidding. One dark night Arthur was waked from his sleep and ordered to dress himself in haste. He was then taken from prison into a boat, for a river flowed by his prison, where he found his uncle and one other man. The prince was now aware of their design, and, falling on his knees, he implored his uncle not to kill

him. But John was deaf to his cries, and, in the darkness, they stabbed him, and then, tying stones to his body, sank it in the river. This horrid murder roused in the breast of the English nation an intense hatred and loathing of their wicked ruler, which slumbered not while he wore the crown.

Philip, king of France, now made war upon him and deprived him of most of the territory his predecessors had acquired in France. Beside this formidable enemy, he also offended the Pope. Upon the death of the archbishop of Canterbury, the junior monks of that place, wishing to get the better of their seniors, met at midnight and elected a certain Reginald to fill the vacant see, and sent him off to Rome to secure the Pope's approval. The king, with the senior monks, soon found out what had been done, and, being very angry, he forced the juniors to disown their election and to join the seniors in another election. This time the bishop of Norwich, the king's favorite, was elected.

The Pope, hearing how matters stood, concluded that he would not approve either choice, but selected Stephen Langton for the place. The monks submitted to the Pope's choice, but John was greatly offended and banished all the monks as traitors.

He now tried to raise money to aid him in protecting his power, and resorted to the most cruel means to accomplish his work. He felt safe in oppressing the Jews, for whom the people generally had little sympathy. As an example of the manner in which he now extorted money from this race we will mention one instance. There was a rich Jew at Bristol, whose money the king demanded. This Jew, knowing the king had no right to make such a demand, was unwilling to comply. John then sentenced him to be imprisoned, and to have one tooth at a time

violently torn from his head, till he was willing to give him his money, and his double teeth were to be drawn first. For seven days he endured the torture, but on the eighth he gave up the treasure.

Already the Pope had excommunicated John, and now he declared him deposed, and no longer king of England. He next sent Langton and others to Philip of France, and offered him great inducements to invade England. He also sent a legate to John, to warn him of the great power of the king of France and of his own weakness, and to excite his fears, for he was a coward. The legate was successful and brought the king to terms. John consented to receive Langton as archbishop and to resign his kingdom "to God, St. Peter and St. Paul." which meant the Pope; and to hold it ever afterward by the Pope's leave on payment of an annual sum of money. He publicly bound himself to this base contract in the Church of the Knights Templar at Dover, where he laid at the legate's feet a part of the tribute. Upon this the legate trampled with professed disdain; but after this show of contempt for the treasures of the world he carefully secured it for the use of his chief. Now the Pope became John's friend and withdrew his instructions to Philip, who was making ready to invade England. The Pope withdrew all his hard sentences against John and again received him into communion. But the cruel and cowardly king grew more insolent, barbarous and tyrannical toward his subjects. And now Langton, the archbishop, whom he had received with so great reluctance, proved a man worthy of his high trust. He boldly faced the tyrant and prevented, as far as he was able, his wicked designs. He it was who encouraged the barons in their resistance to his tyranny, and to demand of him a solemn charter of rights and liberty, which result-

ed in securing for the English nation that Great Charter of liberty for all time to come, called "Magna Charta."

Langton was a true patriot, and heartily desired the prosperity of his country. His efforts for the preservation of her liberties from the tyranny of both king and Pope are marked with prudence and ability. Becket had opposed the king through the Pope; Langton now opposed the Pope through the king. Twice the king purchased the favor of the Pope by resigning his crown to him. On the second occasion, Langton, at the head of the friends of civil liberty, loudly exclaimed against this degrading act of the mean-spirited monarch, and the result was that England was made free. This was the first severe check the power of the Roman church had received since she had enslaved the English people.

No sooner had John granted this Charta than he repented his act and violated its principles. Still, it remained the bulwark of English liberty. He often made the attempt to destroy it, and fought against it till the day of his death, but the tree had taken too deep root in the heart of the nation to be removed or destroyed by any tyrant's power; and John descended to his grave, after a reign of seventeen years, cursing the giant he had helped to plant, and receiving the curses of a people whom he had so miserably ruled.

The successor of John was his eldest son, Henry, known as the third of that name. He possessed several of his father's traits of character, without his cruelty. Over this king the bishop of Winchester had much influence. This prelate had an overbearing spirit and strengthened the prejudices of the king against the great Charter. He influenced him also to prefer foreigners to Englishmen, declaring publicly that the barons of England were inferior to

those of France. To this the lords and barons of England so bitterly protested, that the king sent him and all his foreign associates away. Henry, like his father, by his indiscretions and dishonest practices with his own subjects, was in constant trouble. On one occasion he tried to raise money by unlawful means and for a selfish object, in which he was encouraged by the Pope. When the bishop of London was required to surrender the treasures of the Church for this object, he replied: "The Pope and the king together may take the mitre off my head; but if they do, they will find that I shall put on a soldier's helmet. I pay nothing." The bishop of Winchester, who now occupied that see, was as resolute and independent as the bishop of London, and also refused to give for the object.

The Pope's power in England we now see on the wane. The people suffered less dread from the curses and edicts he issued, and were disposed to enjoy and hold fast their liberty. When the earl of Leicester took up arms against the king in defence of the great Charter, the people sustained the earl though the Pope heaped upon him his terrible anathemas.

Upon the death of Henry the Third his son, Edward the First, was proclaimed king of England. At the time of his father's death he was in Palestine, at the head of a small but valiant army, fighting the infidel. No braver nor more gallant prince ever honored the English throne. Before he left Asia he came near losing his life by treachery. The Emir of Jaffa, an Arabian, sent one of his most faithful messengers to take his life. This messenger armed himself with a poisoned dagger concealed in his sleeve, and thus approached the king, bearing a letter in his hand, as though he was on a true mission. Edward was lying on a couch when he was admitted. The traitor advanced,

in a kneeling posture, and offered the letter. As the prince reached out his hand to receive it, the false Arabian sprang forward like a tiger to pierce him. But the king was also quick of motion, and springing up, caught him by the throat, and, forcing the dagger from his hand, killed him with it on the spot. The poisoned blade had made a slight wound in the prince's arm which would doubtless have proved fatal had it not been for the loving care of his devoted wife, Eleanor, who is said to have sucked the poison from the wound.

On his arrival in England Edward was received by his subjects with every demonstration of joy and honor. Much of the time of this valiant prince was spent in war, by which means he subdued Wales, and his son was the first prince of that province. Not satisfied with this he determined to reduce Scotland also, that the three provinces of the island might be ruled by one king. The struggle to subdue the brave and patriotic Scots was long and bloody, and he died without the coveted sight. It was against this king that the famous Sir Robert Bruce and William Wallace fought with such desperation. Edward had vowed to conquer this valiant nation, and when he found himself dying without fulfilling that vow, he required the Prince of Wales to perform it. He was as ready as his barons to set at defiance the authority of the Pope, and when the Pope forbade him taxing the clergy he treated lightly that imperious order and forced them to pay. He threatened to withdraw his protection from them should they refuse, which course brought them to terms. He used his power, which was formidable, to repel the encroachments of the see of Rome and to lessen the influence of its court in his kingdom. His plans matured slowly but they contained in them the germs of the Re-

formation. In his reign the rude outlines of the English Convocation were first drawn, and, at a council held at Reading, in the seventh year of his reign, it was enacted that two delegates should be chosen from every bishopric, by its clergy, to attend the councils. The object of this was to correct any abuse in the affairs of the Church in the realm and to deliberate concerning its welfare generally.

No plan could have been devised which would so effectually resist the encroachments of a foreign spiritual power as such an assembly. This was but one of many steps taken by this able ruler to protect the liberties of the English church.

The approaching dawn of the Church's independence, which appeared in its full-orbed glory at the Reformation, sent before its brightest herald rays in the growing independence of its bishops. Of this class no one presents a brighter example than Grosseteste, bishop of Lincoln. This prelate was the most eminent scholar and divine of his age. Having finished his course at Oxford, he went to Paris to complete his studies, where was then the most renowned University in Europe. Here he pursued the Greek and Hebrew, in which languages he became most proficient, and, in the meantime, mastered the French language. He also pursued philosophy and theology with great success; though, at that age these studies were in such a rude state that the scholars of the present time would consider it no great feat to master them. Scholars then had made but little progress in the science of nature. Yet, in this obscure state of the science, he was so far in advance of his times as to be considered a magician. At Oxford he was the head scholar and theologian.

Grosseteste was elected bishop of Lincoln in the year 1235, and his election was confirmed by Henry the Third.

No sooner was he seated in the episcopal chair than he set himself vigorously to the work of correcting the abuses of the times. He was a zealous patron of the two orders of friars, Franciscans and Dominicans, and at the same time severe on the secular clergy. At this period the older monkish orders and the secular clergy were very corrupt. Yet, in the year 1247, he was very much annoyed by the conduct of one of his favorite orders, the Franciscans. Their delegates came into England commissioned by the Pope to raise money, and in discharging this office their pompous manners and insolence annoyed the bishop. They assured him they had the Pope's bull giving them power to collect six thousand marks from the diocese of Lincoln. To this imperious demand he replied: "Friars, with all reverence to his holiness be it spoken, the demand is as dishonorable as it is impracticable. The whole body of the clergy and people are concerned in it equally with me. For me, then, to give a definite answer in an instant to such a demand, before the sense of the kingdom is taken upon it, would be rash and absurd."

In the year 1248 he attempted a reformation of the monastic orders, having first obtained permission from the Pope, at great expense, to proceed. But no sooner had he entered on his task than the monks appealed to the Pope to decide the controversy. The result was that he found it necessary to make a journey to Lyons, in France, to meet the Pope, and in the trial was finally defeated. His eyes, however, were now opened to the venality of the Pope and his court, while he felt the stinging insult offered himself and nation by the pontiff, who said: "You English are always grinding and impoverishing one another. How man religious men, persons of prayer and hospitality, are you striving to depress, that you may sacrifice to your

own tyranny and avarice." Such were the words of one of the most unscrupulous robbers that ever held power, addressed to one whose unsullied integrity was allowed by all who knew him. The bishop was grieved and disappointed, and for some time was greatly dejected, and thought of resigning his see. But, upon reflection, he thought it best to remain in his office that he might check, as far as possible, the work of evil, and modify the deplorable condition of things. Another part of the Pope's conduct greatly displeased him. It was the sending over into England Italian priests, and granting them rich cures in the Church, though perfectly ignorant of the language of the people. The Papal bulls he often cast aside with disgust, declaring that he would be the friend of Satan if he followed their instruction and committed the care of the souls of his people to foreigners. Still the Pope persisted in imposing his Italian favorites upon the English church and obtruding them into rich cures; and, because the bishop of Lincoln stoutly opposed this conduct in his diocese and refused to surrender its cures to these foreign priests, the Pope deposed him. The bishop, however, remained in his diocese and in his office, and zealously continued his work of reformation. But Innocent—for that was the singular name chosen by this Pope—determined that an English bishop who dared resist his will should be humbled. Accordingly, in the year 1253, he ordered him to give his young nephew, an Italian, the first vacant canonry in the cathedral of Lincoln. At the same time he gave the bishop warning that if the vacancy should be filled by any other it should be null and void, and that, moreover, whoever disobeyed him in this should be excommunicated.

He wrote to two Italian agents he had in England to see to it that the appointment was made sure and complete,

inclosing that Latin clause which was a shield to the worst abuses, "*Non obstante*." By this he indicated that he would suffer no one to oppose his will. In reply, the bishop of Lincoln, resolute in his purpose to restrain all abuse, though it flowed from the fountain-head of Roman obedience, wrote a letter which has endeared him to all lovers of spiritual liberty in every age since. It was a bold, cutting, and plain rebuke he administered to the bishop of Rome. "The *Non Obstante* clause," said he, "overflows with uncertainty, fraud and deceit, and strikes at the root of all confidence between man and man."

To this epistle, powerful in its truth, the Innocent Pope replied as follows: "Who is this old dotard who dares to judge my actions? By Peter and Paul, if I were not restrained by my generosity I would make him an example and a spectacle to all mankind. Is not the king of England my vassal and my slave? and if I gave the word would he not throw him into prison, and load him with infamy and disgrace?"

His cardinals advised him not to persist in his resolution toward the English bishop, and Giles, a Spanish cardinal had the boldness to say to the Pope, "It is not expedient for you to proceed against the bishop in that violent manner. For what he saith is certainly true, nor can we with decency condemn him. He is a holy man, more so than we ourselves are; a man of excellent genius, and of the best morals. No prelate in Christendom is thought to excel him." Giles said much more in the same strain, and with him other cardinals agreed. They forewarned the Pope that some day there would be a revolt from the Roman church. Men of sound minds and good judgment could already foresee that a terrible crisis was approaching.

But the wise counsel of the cardinals had no influence upon Innocent, who proceeded to excommunicate the offending bishop. But his excommunication was not heeded, and Lincoln proceeded, as usual, in the faithful and conscientious discharge of his duties. Near the close of the summer of the same year he was attacked with a fatal illness. During this illness he sent for John de St. Giles to converse with him on the state of the Church. He blamed him and his brother Dominicans for not rebuking the vices of the great. He went on to say, "I am convinced that both the Pope, unless he amend his errors, and the friars, unless they endeavor to restrain him, will be deservedly exposed to eternal death." As his end approached he appears to have received clearer views of practical religious truth. The fog and mists of superstition that had, to a degree, surrounded his mental vision, cleared away, and let in the clear beams of revealed truth. His chaplains witness to his absorbing interest in the Church's welfare, and that he said with a sigh, "Christ came into the world to save souls; ought not he, then, who takes pains to ruin souls, to be called Antichrist? Our God built the universe in six days, but he labored more than thirty years to restore men when fallen. Is not, then, the destroyer of souls the Antichrist and the enemy of God? The Pope is not ashamed impudently to disannul by his clauses of *Non Obstante*, the decrees of the holy pontiffs, his predecessors. Many other Popes have afflicted the Church. This Innocent has enslaved it more than they." He reviewed their dishonest ways of getting moneys from the English church, and complained that the friars were the tools of the court of Rome in getting fraudulently this treasure. His review also embraced the conduct of the Pope in offering to grant pardon of sins to the patrons of the crusades in proportion

to the amount they gave. Full of holy indignation at this painful review, he exclaimed: "The Church can never be delivered from this Egyptian bondage, but by the edge of the sword." His voice and breath left him while giving vent, by sighs and tears, to his feelings at the shameful plight in which he beheld the Bride of Christ, the result of the folly and wickedness of man. When Innocent the Fourth heard of his death, he said, "I rejoice, and let every true son of the Roman church rejoice with me, that my great enemy is removed." He ordered a letter to be written to king Henry, requiring him to take up the body from its grave, and cast it out of the church and burn it. But this order the cardinals would not obey. Soon after the death of Lincoln, Innocent took sick, and the following year ended his probation and departed to his reward.

CHAPTER XXX.

THE wealth and revenues of the bishops of Rome continued to increase by the bounty of kings and the events of war. Innocent the Third, whom we find on the Papal throne at the beginning of the thirteenth century, was ambitious of power and dominion, and succeeded in adding much territory, as well as immense wealth to the estates of the Church. This Pope appears to have made it the leading principle of action to support that temporal power which he believed would most richly endow his see. The princes of Europe saw this weakness, and some of them were base enough to use it to their advantage. Thus Frederic the Second, in order to secure the Pope's support in his quarrel with Otho the Fourth, bribed him magnificently. Innocent was the zealous friend of the grand project, conceived by one of his predecessors, of bringing all the monarchs of Europe under the sway of the pontiffs, that they might indeed be king of kings and lord of lords. These lordly pretensions he endeavored to enforce and actually did dispose of crowns both in Europe and Asia.

This interference of the spiritual with the temporal power resulted in jealousy, strife, and bloodshed. When Philip, duke of Swabia, and Otho the Fourth both aspired to the imperial crown of Germany, Innocent espoused the cause of the latter, and excommunicated Philip. But upon the death of Philip, Otho, using his dignity with too much independence to please the Pope, incurred his dis-

pleasure and was declared deposed. Then, by an edict, he gave Otho's crown to Frederic the Second and placed him on the throne of the German empire. This act involved the country in a terrible war, in which Frederic was victorious and Otho was forcibly and unjustly deposed. In reward for the great services rendered him in usurping the throne Frederic poured into the lap of Innocent great treasures.

This Pope was also the great terror of king John of England and frightened him into the surrender of his kingdom to himself, as we have had occasion to relate.

Innocent the Third was succeeded by Honorius the Third, who ruled the Church for ten years. Though he did not equal his predecessor in zeal nor in ability, yet he was resolved on maintaining the dignity of the Roman see at the extravagant height to which it had now been raised. This resolve brought on a rupture between him and Frederic the Second. This prince inherited the spirit and ambition of his illustrious grandfather, and determined to reduce the petty states of Italy under his authority and narrow the bounds of the Pope's ambitious claims. In order to execute this design, he deferred the performance of his vow to lead an army into Palestine. The Pope urged the emperor to fulfil his vow without delay, while, in the meantime, he encouraged and, in every way he could, aided these Italian states in resisting his power.

In the year 1227 Gregory the Ninth took the Papal chair. Though advanced in years he was ambitious and obstinate, and kindled afresh the flames of discord between Church and State which had been suffered to burn covertly under the reign of his predecessor. His impulsive zeal led him to excommunicate Frederic for delaying to fulfil his vow, though the year after his accession Frederic was ready

to discharge the sacred duty of going on a crusade. While engaged in this duty in Asia,—to which Gregory had urged him, and for the delay of whose performance he had heaped on him the curse of excommunication,—the Pope made war upon him and used his utmost efforts to arm all the princes of Europe against him. As soon as Frederic heard of this treacherous dealing he hastened his return to his dominions, met and defeated the Papal army, and retook all the places he had lost. In the year 1230 he made peace with Gregory and received from him a public and solemn absolution. But this peace was not lasting; for the restless ambition of the Pope brought on another rupture the result of which was that the towering ambition of the Papal see received such rude blows that it never recovered from their effects. Frederic distressed the states of Lombardy that were in alliance with Gregory, seized the island of Sardinia,—which the Pope claimed as part of the estates of the Church,—and converted it into a kingdom for his son Entius. These vigorous proceedings excited the Pope to the utmost, and he excommunicated him the second time. The emperor, however, being not only master of the sword but also of the pen, defended himself with both, and reduced Gregory to great straits. As the only hope of redress left for him, the Pope summoned what he called a general council of the cardinals and bishops, to meet at Rome to depose Frederic. This design was foiled by the shrewdness of the emperor whose fleet met that of the Genoese in which most of the prelates had taken passage, in A. D. 1241, and defeated it. Those that were captured he placed in close confinement. The disappointment of the aged bishop in this terrible defeat was more than he could endure, and he died in consequence.

The Papal chair now remained vacant twenty months,

when it was filled by Innocent the Fourth. In arrogance and fury this Innocent surpassed even the third of his name. When he was promoted there were some hopes of peace between the spiritual and temporal powers, because he had formerly been attached to the interests of the emperor. There were terms proposed for the settlement of their disputes, but the terms proposed by Innocent were so unreasonable that the emperor would not listen to them. The Pope now, believing himself unsafe in Italy, set out for Lyons in the year 1244, and on his arrival there assembled a council at which he deposed the emperor and declared his throne vacant. This decree was not approved by the council, yet it had the effect of so alarming the princes of Germany that they elected a successor in his place. This cowardly act did not diminish the courage nor the resolution of Frederic. He continued to carry on the war in Italy till his death, which was caused by dysentery, on the thirteenth day of December, 1250.

On the death of his dreaded rival Innocent returned to Italy, hoping to enjoy his supremacy unmolested. From this time dates the rise of those two powerful factions, the Guelphs and Guibellines, the former sustaining the Popes, the latter the emperors. These factions involved the Italian states in the most terrible confusion and calamities, and the only hope of peace seemed to lie in the good providence that should relieve the world of the burden of such a Pope. This event happened in the year 1254.

He was succeeded by Alexander the Fourth, whose rule lasted six years and five months. The time and attention of this pontiff were chiefly occupied in regulating the internal affairs of the Church. He showed a profound interest also in the prosperity of the friars. He was followed by Urban the Fourth, who, before his election to the see

of Rome, had been bishop of Jerusalem. This Pope appears to have distinguished himself only by one act, and that was the creation of a new festival entitled the *Festival of the Body of Christ*. He had several projects arranged for the future, when death deprived him of his seat, after a short reign of three years.

Clement the Fourth, his successor, enjoyed the dignity only a short time; but his reign is made memorable by the tragic death of Conradin, grandson of Frederic the Second. This event was the result of the gift by Clement of the kingdom of Naples to Charles of Anjou, brother to Louis the Ninth, king of France. This kingdom was the lawful possession of Conradin; but the Pope was pleased to say he could no longer wear its crown, and gave it to Charles, with his influence. In the struggle that ensued between the rightful owner and the usurper, Conradin was killed and his head cut off by Charles. Clement died in the year 1260. And now a strife arose among the cardinals who should be his successor. This unhappy controversy lasted nearly three years, and was then settled by the election of Gregory the Tenth.

This devout bishop was in Palestine when he received notice of his election, and accepted the high honor with an humble spirit. Having been an eye witness to the miseries of his brethren in Palestine he was impressed with a strong desire to give them relief, and therefore as soon as he was consecrated he called a council at Lyons in the year 1274, and laid before it two objects of supreme importance. One was the relief of the Christians in Palestine; and the other, the union of the Greek and Roman churches. This council is called by the Roman church, the fourteenth general council. It made itself remarkable by the new regulations introduced concerning the election

of the bishop of Rome. It passed a law also by which it was ordered that cardinal electors should be shut up in the conclave, the place where they met to elect a Pope, until the election was made. Though this Pope appeared to possess less of wordly pride and ambition than most of his predecessors, yet he seemed to have been constrained, either by his own convictions of duty or the force of circumstances, to claim all the power that others had claimed before him. Acting in this spirit he wrote a threatening letter to the German princes, commanding them to elect an emperor at once, Against this order Alphonso, king of Castile, protested. This prince had already been elected emperor by the archbishop of Treves, the duke of Saxony, the king of Bohemia and others; but at the same time there was another candidate whose pretensions were supported by the archbishops of Mentz and Cologne, the count Palatine, and the duke of Bavaria. The German princes, however, obeyed the Pope and elected Rudolphus, count of Hapsburg, as emperor.

The successor of Gregory the Tenth was Innocent the Fifth, who died four months after his consecration. His two immediate successors both died a few months after their elevation. The see of Rome then remained vacant about six months, when Nicholas the Third received the tiara. This Pope's ambition was unbounded, and his courage and perseverance made his ambition to be felt throughout the religious and political world. He succeeded in magnifying the Roman see both in power and wealth, and had not death put an end to his exertions, he would no doubt have entered upon other enterprises for the same object. He died in the year 1280.

About four months after the death of Nicholas, he was succeeded by Martin the Fourth, who was equally ambi-

tious. One of the first persons this Pope excommunicated was Palaologus, the Grecian emperor. The pretext for this act, as we have related, was his delay in restoring the unity of the two churches, and in securing the supremacy of the Pope in his dominions, which in fact he was trying to do with all his might when he was handed over to uncovenanted mercy by the impatient Martin. The same Pope deprived Peter, King of Aragon, of the privileges of the Church, and not content with this he presumed to deprive him of his throne and give it to another. While he was thus dealing with princes and their dominions death performed a kind office for the world by taking him from it.

The reign of his successor, Honorius the Fourth, was short but ambitious. Nicholas the Fourth succeeded him in the year 1288, and possessed a character similar to that of Gregory the Seventh. He was able, vigilant and active. He maintained the dignity of his see, labored with untiring zeal to give relief to suffering Christians in Palestine and to propagate the Gospel among the Tartars and other eastern nations. His episcopate lasted seven years, after which the see of Rome remained vacant for two years, because the cardinals could not agree upon a successor.

They finally elected Celestine the Fifth, who, previous to his election, had lived in seclusion and in great austerity. His opinion regarding what was proper conduct for the clergy, and his humble and modest life proved offensive to the cardinals and other ambitious prelates in the Roman church. To them his life as well as words were a continual rebuke, and they were soon as anxious that he should lay aside his office, as they had been that he should take it. They requested him to do so, and he cheerfully complied, four months after receiving his honors. He that

was his chief adviser to take this step was successful in getting possession of his vacant seat. And then, fearing lest this humble old man should change his mind and regain his seat, he cast him into prison, where he died in the year 1296. By Celestine the Sixth this retiring Pope was ranked among the saints.

In the year 1294, the ambitious prelate who succeeded him took the name of Boniface the Eighth. The history of this Pope's rule, which was one of a most turbulent and tyrannical character, belongs to the next century.

CHAPTER XXXI.

IN some provinces of the West there were *A. D.*
yet remains of paganism, and of these *1230-1299*
none seemed so firmly wedded to their superstitions as the
unconverted Prussians. They were savage and fierce, up-
on whose minds the preaching and persuasion of the mis-
sionaries had no apparent effect. After a long trial of the
power of reason and exhortation, without the desired re-
sult, Conrad, duke of Masovia, resolved to resort to force.
The knights of the Teutonic Order of St. Mary, after their
expulsion from Palestine, settled at Venice. In the year
1230, Conrad persuaded these knights to undertake to
subdue the obstinate Prussians and force them to receive
Christianity. The knights entered heartily into the meas-
ure, under the able leadership of Herman de Saltza, and,
after an obstinate and bloody conflict, lasting fifty years,
the work was accomplished. Christianity, being thus es-
tablished in Prussia, this order of knights next made incur-
sions into neighboring countries, burning, pillaging and
spreading ruin in all directions.

In Spain the empire of the Gospel was gradually recover-
ing its lost possessions. The Mahometans were still
there and held several provinces, but the Christian kings
of the other provinces made war upon them continually,
and with success. It was a source of encouragement and
joy to these champions of the cross to witness the success
of their exertions and to see the power of the false prophet

continually weakened and the extent of his dominion narrowed by their incessant onsets.

The Irish Church, as we have seen, had sadly declined from that early glory which adorned it. In this and succeeding centuries that decline was yet greater, and the pervading spiritual darkness intensified the gloom. The cause of this affliction was in part due to the English invasion, which, with the injuries received by the conflict with the Danes, the rude manners of the Irish chieftians, and the general corruption of religion, produced the sad degeneracy. In fact, a great many causes conspired to bring about a state of things almost too painful to relate, by which this people became the most wretched of any in all Europe. Still, there were bright lights in the midst of all this darkness. Among the clergy here and there appeared one who shed a lustre over the forbidding prospect and indicated that the flame of true devotion had not all gone out. Especially the bishops of this age won respect by their piety, their devotion to the interests of the Church, their bounty to the poor, their zeal in the preservation of learning, and their protection of cathedrals and churches. In the year 1223 the cathedral of Limerick received liberal bounty from Hubert de Burgo, its bishop. About the middle of the century the bishop of the diocese of Ossory built an Episcopal residence in his diocese and made additions to the cathedral of St. Canice, in Kilkenny. The successor in this see continued the work begun by his predecessor and followed his generous example. This illustrates the spirit that prevailed among the Irish bishops at this time, and their good example appears to have had a happy influence on the minds of the laity; for, in the year 1283, after a fire had destroyed many buildings in Dublin and injured others, among which was the cathedral, the

citizens agreed together to make a collection for the repair of the ruins of that ancient church, before they repaired their own private dwellings. This shows a most commendable zeal in a good cause, which was by no means confined to Dublin. But the Irish church appears to have made no progress in science nor in learning, and in this respect was not far behind some other parts of the Christian world.

The Greeks, because of the dreadful calamity that befel them, can show a literary record in this century but little in advance of Ireland. Yet they did not entirely abandon the pursuit of learning and philosophy, as is evident from the array of literary names. Nicetas composed a work entitled *The History and Treasure of the Ancient Faith*. Germanus, the patriarch of Constantinople, wrote a book against the Roman church, an exposition of the Greek liturgy, and other works. Nicephorus employed his talents in trying to heal the divisions between the Greek and the Roman churches. Georgius gained a high degree of renown by his historical writings and his services as negotiator for the emperor Michael.

In the Western world learning and science were more liberally patronized, and every branch known to the Christian world was cultivated. The experience of the princes of Europe had confirmed them in the opinion that education should be fostered for the welfare of their people and the state, and they therefore continued to invite learned men from all parts of the world to settle in their dominions. This zeal excited a love of learning in the minds of the youth and encouraged the exercise of every kind of genius, conferring the highest honors upon such as excelled. Among these royal patrons, Frederick the Second, of Germany, and Alphonso the Tenth, king of Castile and Leon, were most bountiful. They not only encouraged

learning in others, but were themselves learned men. In consequence of this generous patronage academies were established in almost every city. Of all the schools that of Paris continued to be unrivalled as an institution of learning. It had the greatest number of students and professors, and embraced in its catalogue the largest range of sciences; in fact it embraced all known sciences and well deserved the name of university. Other institutions were ambitious to reach the same general and complete system of learning, and hence the excellency of the one brought forth excellence in others. In this famous school the professors were divided into four classes, according to the branches of science pursued. These classes were, at a later day, called *faculties*. In each of these faculties a professor, who received the name of dean, was chosen to preside during a fixed term. The head of the university was chancellor. In the university of Paris that high place was filled by the bishop of that see. The theological part of this school was founded in the year 1250 by a rich and pious man, Robert de Sorbonne, whose name was adopted and retained as the name of that branch of the university. Such as were ambitious to become professors in any branch of the university were required to submit to a long and tedious probation, to undergo the strictest examinations, and, by a trial of several years, to give full proof of their ability to fill the place sought.

In the choice of studies the students generally preferred those branches of science which would lead most surely to the possession of honor or wealth, while those that possessed the higher merit were most neglected. The neglect of music, poetry, painting, and the science of language in this century, gave rise to severe complaints on the part of the Popes and other bishops.

In Western Europe there were many authors, some of whom won for themselves a high rank. Among these we find Joachim, abbot of Corazzo, a member of the Cistercian order of monks and one of the pilgrims to Jerusalem. He is said to have founded several monasteries, which he governed with great prudence. This monk professed to be a prophet, and his predictions were published in a book called *The Everlasting Gospel*. He died in the year 1202, leaving a numerous sect behind him called Joachimites. His works were published in folio at Venice in the year 1516.

Langton, archbishop of Canterbury, wrote commentaries on most of the books of Scripture. Francis, the founder of the Franciscans, was the author of several books of a devotional character. Of historians none equalled Matthew Paris, who was a writer of the highest merit, and possessed a sound judgment and an extensive knowledge.

The most remarkable man of this age, however, was Roger Bacon. His knowledge of astronomy, optics, mathematics, and the Greek language was wonderful for that age. He was a monk of the Franciscan order, by whom he was suspected of being a magician. His brethren of the order became jealous of his extensive knowledge and surpassing genius, and prevailed on their principal to imprison him, where he remained ten years. His opinion of the learned men of his time is not at all flattering to their pretensions. "Never," said he, "was there so great an appearance of wisdom, nor so much exercise of study, in so many faculties and in so many countries, as within these forty years. The herd of students fatigue themselves and play the fool about the miserable translations of Aristotle, and lose their time, their labor and their expense. Appearances also engage them; and they have

no care to acquire real knowledge, but only seem knowing in the eyes of the senseless multitude." There is no doubt that the genius of Bacon penetrated the world of discovery far in advance of his time, which drew upon him the curses instead of the blessings of his fellow men.

The system of philosophy which prevailed in the schools at the beginning of this century was that of Aristotle. But this system came to grief in the year 1210, when a council held in Paris condemned this philosopher as a heretic whose works it was dangerous to study. But the influence and exertions of Frederic the Second restored the popularity of his system. He chose several men most learned in the languages and employed them to translate the works of Aristotle into Latin. The works thus translated were commended to the academy of Bologna, and thence, from their popularity, were restored to the schools of Europe. This system reached the height of its glory when the two most popular orders of friars, the Dominicans and Franciscans, adopted it. These orders were looked upon as possessors of the treasures of all knowledge then in the reach of man, and hence their example was eagerly followed by all who wished to be classed among the learned. The most eminent teachers of this system were Hales and Albert the Great. Hales was an English Franciscan who taught at Paris, and, by his brilliant genius, gained the title of Irrefragible Doctor. Albert was a German of the Dominican order and bishop of Ratisbon, a man of great abilities, whose judgment on philosophical subjects was received as law. But a scholar of Albert, Thomas Aquinas, raised this system to the highest degree of popularity, and gave it character in all the schools of the West. There were those, however, who dared oppose the popularity of this renowned philosopher.

They believed his system was unfit for that age, though it answered well for an earlier age. They contended that now it should give place to a new system adapted to the times and the progress of mind. In this class Roger Bacon stands first, and is known by the title of the Admirable Doctor, because of his varied and profound knowledge.

Next to him may be ranked Arnold, of Villa Nova, who acquired a glorious fame by his profound knowledge of chemistry, poetry, philosophy, language and natural science. Peter D'Albano, a physician of Padua, surnamed the Reconciler, for his efforts to allay the heat of controversy among contending philosophers, also distinguished himself in this noble school.

But these learned and enterprising spirits of an advancing civilization and progressive school of art and science were poorly requited for their labors. Their exertions drew forth the furious calumnies of an ignorant, superstitious and enraged multitude, encouraged, no doubt, by the friends of the old philosophy, who looked upon them with a jealous eye, and called them heretics and magicians. Their lives were in danger as if they had committed some great crime for which they ought to die, and they narrowly escaped the hands of the executioner. The sufferings of Bacon were most severe. But the others were pursued even after death. Arnold and Peter, though dead, were publicly arraigned before the inquisition and were declared worthy of being committed to the flames for the novelties they had introduced into the republic of letters.

The chief studies pursued by such as aspired to eminence were the civil and canon law. Though these studies ranked so high in popular favor at this time, yet they were in a very imperfect state. Raimond labored with much success upon the canon law, and acquired some fame by

his collection of letters of the bishops of Rome, which were called Decretals. At the request of Gregory the Ninth he compiled these Decretals in five books, and by the same Pope they were ordered to be read in all the colleges of Europe. Near the close of the century Boniface the Eighth caused a new collection to be made, which was entitled *The Sixth Book of Decretals*.

There is no doubt that the progress of learning and science would have been much greater, in every department, had not the prevalence of corruption among the clergy prevented. For it is a fact most painful to confess that the lives of many of the spiritual rulers of the Church were so corrupt that both Greek and Roman writers exposed them with great severity. Several eminent men tried in vain to arrest this tide of evil, while the Grecian emperors were prevented because of the disturbed state of the empire.

In the Roman communion the power and influence of the Popes were so great, and the prevalence of corruption so general that there were none bold enough to undertake the work of reformation. We have seen how the bishops of Rome contended with the princes of Europe for the free election of bishops, abbots and canons. Now we find them assuming the right to appoint all these officers in every nation without consulting the temporal head; and of deposing them when they pleased. But this tyrannical claim was opposed by several of the princes of Europe and by many bishops. To check these interferences of the Popes with their affairs, these princes protested and passed vigorous laws. Louis the Ninth, of France, before he set out for Palestine, secured the rights of the Gallican church against the interference of the Pope, by a famous edict, known in France by the name of *The Pragmatic Sanction*.

This resolute and prudent measure made the Popes more cautious in their progress towards unlimited power, though it did not prevent them from making the attempt. Boniface the Eighth taught that he was the head of the universal Church and the only channel through which spiritual authority could be derived. The legates sent into the provinces of Europe by the Pope were tools made to order, and by means of their high commission proved a source of continued vexation to both civil and spiritual governors. They tried to tyrannize over all who would not yield to their demands, extorted money from the people in a manner unjust and cruel, and deceived the unlearned by means of forged letters and other acts, while they traded in relics and indulgences.

CHAPTER XXXII.

THE thirteenth century surpassed all others in the number of its monastic orders. As these orders, for the most part, soon grew degenerate, violating their most sacred principles, there arose a new order of monks, called, Mendicants, Begging Friars, or Brothers, which became by far the most numerous and popular. The sects that arose from time to time, professed to believe that self-denial and voluntary poverty were the great essentials of a Christian life. From these principles the clergy of the Church had widely departed, and thus given occasion for severe and just reproach. The leaders of the new sects professed to follow the example of the Apostles, and, by their voluntary poverty, their humble lives, and in their discourses, they rebuked the clergy for their wealth, pride and degeneracy. This poverty and just censure of a corrupt Church drew many from the catholic body to swell the ranks of the sects. The losses which the Church sustained in this way rendered it politic for her to form a society whose members should obey the same laws of self-denial, afford an example of voluntary poverty equally attractive to those sectaries, and yet remain loyal to the Church. Innocent the Third was the first Pope who saw this necessity, and therefore bestowed his special favor upon all those orders that professed poverty. After experience had proved these orders to be of great service the succeeding Popes became also their zealous patrons. This special favor greatly increased the

A. D. 1200-1294

number of this class of monks, till they became a burden to society, the State, and the Church.

In the year 1272, Gregory the Tenth, in a council held at Lyons, suppressed all these orders except four, which were the Dominicans, Franciscans, Carmelites and Augustines. The members of these orders were permitted to travel where they pleased, preach to whom they pleased, and to educate the youth. The outward manners and conversation of these monks being more holy than the secular clergy they became very popular and reached the highest degree of fame. A large portion of the population were unwilling to receive the sacraments from any other hands than those of these begging friars. Wherever they preached, the churches were thronged, and when their services could be obtained they were requested to perform the burial rites for the dead. This popularity of the friars made the secular clergy jealous, and this jealousy was increased when they were also called on to settle civil difficulties and to transact state matters. Of these four orders, the Dominicans and Franciscans excelled in popularity and fame, and for three hundred years exerted an almost absolute dominion in Church and State, filling the chief offices in both. They taught in the universities and churches with great authority, and maintained the claims of the Roman see against all opposition. Their mission and power before the Reformation were like those of the Jesuits after that event.

Dominic, a Spaniard by birth, of fiery and impetuous temper and furious against the sects that were now disturbing the Church, set out with a few companions to combat and subvert these disturbers of the peace in Spain. This work he performed with great zeal, attacking them in every way most effectual in his judgment to effect their ruin.

His instruments were numerous and powerful. He used the weight of his eloquence, the subtlety of controversy, the sword, and the inquisition. The last and most terrible of these instruments was the offspring of Spanish genius, and was introduced to the world by this monk. Going from Spain to Italy, he was received and treated with peculiar honor by Pope Innocent the Third for his valuable services. From this Pope he obtained permission which was confirmed by Honorius, his successor, to found a new society, whose chief object should be to banish error from Christian lands by the destruction of heretics. The members of this order were called Dominicans, after their chief, and took the vow of poverty. Before his death he established a branch of his order at Oxford, England, and another at London, in the year 1221. In the year 1276 the mayor of the city of London, with the approval of the aldermen, gave this order two whole streets near the river Thames. Here they built a commodious convent, which received the name of Black Friars; for by this title these monks were distinguished in England. It is said that this order furnished to the Church no less than three Popes, forty-eight cardinals, twenty-three patriarchs, six hundred archbishops, fifteen hundred bishops and forty-three legates, besides its host of inferior agents actively engaged in the service of the Church.

Francis, the celebrated founder of the order that bears his name, was the son of a merchant of Assisi, in the province of Umbria. In his youth he led a very dissipated life. But upon his recovery from a severe attack of illness, brought on by his dissipated habits, he resolved on amendment. Some time after having made this resolve he happened to be in church when that portion of Scripture was read, which contains the passage "Pro-

vide neither gold, nor silver, nor brass in your purses, nor scrip for your journey ; neither two coats, neither shoes, nor yet staves ; for the workman is worthy of his meat." Impressed with this passage he concluded it to be the duty of Christians to live in poverty, and at once adopted that mode of life. This was the beginning of the celebrated order of the Franciscans, which was confirmed by Honorius the Third. Within nine years after it was founded it numbered five thousand members. Francis afterward went to Palestine with the intention of converting the sultan, and offered to throw himself into the fire as a proof of the doctrine taught. This order came into England in the reign of Henry the Third, and fixed its seat at Canterbury. These two orders were just the instruments needed at this time by the court of Rome ; for they would satisfy the desire of the people for an example of self-denial and would check the growth of sects. They professed to be free from all worldly ambition and were bound by a vow of perpetual poverty. For the interests of the Church they were extremely zealous, and combated and pursued all sects and heretics with unyielding and unwearied perseverance. In return for these great services the Popes loaded them with their richest favors and highest privileges. These peculiar favors, however, caused violent contentions in the Church, and especially between these orders and the bishops. In all parts of Europe they excited extremely bitter feelings and strife, which the Pope tried in vain to calm.

The most bitter of all these controversies arose between the professors of the university of Paris and the Dominicans. This order claimed as their right two theological classes in that famous school. But the professors had passed a law that none of the orders of monks should

have this privilege, and therefore deposed one of the two classes the Dominicans had established. This proceeding excited the order intensely, and they persisted in demanding the restoration of the deposed class. Their demand, however, was firmly opposed. They then appealed to Alexander the Fourth to sustain their claim, and the result of this appeal was all they could wish. The Pope ordered the professors to restore to them the class of which they were deprived, and also to grant both the Dominicans and Franciscans as many professorships as they demanded. This order was resisted by the professors three or four years, when the magistrates of the city, terrified by the threatening commands of the Pope, compelled the faculty to yield to his orders. The cause of this opposition on the part of the professors was the disorder brought into the operations of the university by the friars. In consequence of this forced order there was a deep-seated enmity between the secular and mendicant professors. In the severe controversy that followed, St. Amour, doctor of the Sorbonne, took the most active and efficient part in defence of the professors. He was a man of true genius and great ability, and he employed his talents with power against the intruding orders. He maintained that their discipline was opposed to the principles of the Gospel and that all who sustained them were guilty of error. He also taught that those perilous times foretold by St. Paul had now appeared in the rise of these two mendicant orders. This opinion roused to the highest pitch the resentment of the friars, who in turn assailed St. Amour with united power and great fury. As usual the Pope took sides with the friars, and in the year 1256 he ordered the book of St. Amour to be burned and the author to be banished from France. He obeyed the Pope's order and retired. But un-

der the reign of Clement the Fourth he returned to Paris and maintained the cause he had espoused with renewed vigor and was suffered to spend the rest of his days free from violent persecution.

The peculiar honors and favors shown these orders by the pontiffs made them vain and presumptuous. They felt that they had power which enabled them to dictate terms to their adversaries and also to sustain their pretensions to greater wisdom and sanctity than others. The secular clergy they treated with contempt, and professed to have a superior degree of Divine illumination by which they were enabled to teach the doctrines and precepts of the gospel more perfectly than others. They even claimed for themselves a peculiar familiarity with the Divine Being, with the Blessed Virgin, and the saints departed. Hence they taught that the indulgences they granted possessed more efficacy than those granted by the secular clergy. By these pretensions they so captivated the hearts of the common people that they were unwilling that any others should have the care of their souls. One of the most notorious frauds practised upon the people by these orders was that taught by the Carmelites, declaring that the Virgin Mary had appeared to Simon Stockins, the general of their order, and told him that whoever died with the cloak of his order on his shoulders was sure of heaven. This ridiculous fable found believers even among the Popes.

Though these orders were considered the main support of the Papacy yet they involved the bishops of Rome in serious trouble. This trouble began in a strife between the Dominicans and Franciscans which should occupy the first place. There appeared to be no other rivals to excite their jealousy and so they became jealous of each other and at the same time jealous of the Pope, their bountiful

patron. The Franciscans also became divided among themselves, whose factions not only greatly disturbed the peace of the Church but also threatened the authority and power of the Popes. From this important period the elements of the Reformation began to assume form and gather strength, which matured in the sixteenth century.

One cause of division among the Franciscans was the interpretation put on one rule of the order by Gregory the Ninth. St. Francis had ordered that no property of any kind should belong to the order in general or to any individual member of it. The Pope took it upon himself to lighten the severity of this rule and thereby gave serious offence to many of the order who were bound to the vow of poverty. This caused a warm debate in the order, which was decided by Innocent the Fourth in the year 1245. He granted the members of the order the privilege of possessing property, with the condition that all the property thus held must reside in the see of Rome, so that no one could dispose of it without the Pope's consent. Many of the followers of St. Francis were greatly offended at this decision of Innocent, feeling that it was sapping the foundation of their order, and they left the society and retired into the woods and deserts.

The next general of the order was John of Parma. He approved of obeying strictly the letter and the spirit of the principle laid down by St. Francis, and recalled from exile those who had retired or been driven away because of their opposition to the Pope's law of license. For this act he was accused as a rebellious heretic, and narrowly escaped imprisonment. To this penalty many of the order who adhered to his principles were forced to submit. John resigned and was succeeded by the famous Bonaventura. This eminent scholar and divine, wishing to unite the op-

posing factions, tried to take a medium course. But his benevolent design failed. Those of the order that approved the course of the retired chief sustained themselves so well that, in an assembly of the society held in the year 1260, the exposition of the laws of poverty given by Innocent the Fourth was condemned.

Another dispute arose among the friars, caused by the prophecies of Joachim. This author was revered by many as a great prophet. Among other events which he foretold was that of the destruction of the Roman church, whose corruptions he severely exposed. He divided the Christian world into three ages, two of which were imperfect. The Old Testament history embraced the first, which was of the Father; the New Testament, the second, which was of the Son; and the third, which was then begun, was of the Holy Ghost, and perfect. The Spirituals of the Franciscan order cordially received this writer as a prophet sent from God. They believed his doctrines and zealously maintained that his predictions were fulfilled in their order. Their folly and impiety reached its height in the declaration of Gerard, one of the Spirituals, who declared that St. Francis was the angel spoken of in Rev. xiv. 6, and that he offered to the world the true and everlasting Gospel. This impiety was rebuked by the professors in the university of Paris and condemned by the Pope.

Though Bonaventura had succeeded in restoring the factions to unity so far that there was no open rupture, yet he had not removed the cause of division among them.

Upon his death, these smothered flames of discord broke out with increased violence. Those of the order who wished to free themselves from the bitter restraints of voluntary poverty to which the rules of the order bound them complained to Nicholas the Third against the severity of

the rule and implored him to grant them more indulgence. This he was unwilling to do; for he feared the influence of that party which lived in strict obedience to the laws of the society. He granted them houses, books and other necessary conveniences, which they were not to hold as their own property, but use as the possession of the see of Rome.

Nicholas failed, however, to satisfy even the austere part of the society, and the new provisions he made in their constitution failed to remove the conflicting opinions. In one province of France violent commotions were excited against it. The leading spirit of the order at this time was Pierre d'Olive. He had acquired a shining fame by his writings which, with his eminent learning and piety, drew after him many followers. He distinguished himself by his fearless exposure of the corruptions of the church of Rome, and maintained that she fulfilled the prophecy of St. John in Rev. xvii. 3, 4. While, however, he thus severely exposed and condemned the church of Rome for her corruptions, he was himself a superstitious fanatic. Among other extravagant and profane ideas, he declared that St. Francis, the founder of his order, was entirely transformed into the person of Christ. He sustained the austere or spiritual part of his order, and was the leader of that party.

Near the close of this century the Franciscans became so violently agitated by factions and divisions that the society not only caused fearful tumults, but appeared to be on the eve of ruin. In the year 1294 a number of the austere members petitioned Pope Celestine the Fifth to allow them to form a new society that they might carry out their vow of poverty required by St. Francis, their founder. Celestine cheerfully complied and appointed one of the

most austere of their number as the general of the order. This Pope, before his elevation, had lived a life of poverty, of mortification and prayer, on a solitary mountain. The fame of his piety brought many to see him, some of whom were induced to follow his example and become the companions of his solitude. Upon the resignation of this pious bishop Boniface the Eighth got possession of his seat, who promptly annulled all the acts of Celestine, among which was the creation of the new order that had taken the name of Celestine Hermits of St. Francis. This disgrace was the signal for the most violent opposition from their brethren who remained in the old order. They persecuted them with the utmost bitterness, pursuing them wherever they retreated and giving them no peace. The Celestines that remained in Italy persisted in maintaining their integrity and in practising their austere vows. The cruel Boniface exerted his power to bring them into subjection, but without effect. They erected societies of their own in different parts of Europe and continued their opposition to the church of Rome and their exposure of her corruptions until the Reformation. During all this time they suffered the most violent persecution on every hand, while the Inquisition poured out upon them the vials of its wrath. Other sects sprang from this order toward the close of the century and were persecuted by Boniface with the same severity.

In the early part of this century a society of women was formed, called Beguins, a word signifying persons who devote much of their time to prayer. It was started at Neville, in Brabant, and its members devoted their time chiefly to prayer and deeds of charity. The number of their convents increased so rapidly that by the middle of the century nearly all the towns of any importance in France, Germany, Holland, and Flanders, had one. These

convents were called vineyards by the members of the order, and each one of them had a governess.

A society of men formed after the same model as the Beguins was founded in the year 1228, at Antwerp. This order received the name of Beghards or Lollards, and were tolerated by the Popes, though they did not flourish long.

One of the most painful evidences of the religious fanaticism of this age, was the appearance, in the year 1260, of the society called the Whippers. The members of this order believed they could appease the displeasure of the Deity by whipping their bare bodies. While they were practising this self-inflicted torture they ran wildly about, uttering terrific shrieks and cries. This sect became very popular and excited the admiration of all classes. Their members rapidly multiplied and branches of the order were established in nearly every country in Europe. At length it became unpopular, in consequence of the abuse of its privileges, and the order was suppressed by the mutual agreement of the Pope and the princes of Europe.

CHAPTER XXXIII.

TWO great errors were incorporated in A. D.
the faith of the Roman church in the 1215-1299.
thirteenth century. The one was the doctrine that man
can do more good works than necessary to secure his own
salvation; the other that the chief part of religion consists
in a contempt for the world, which became popular through
the influence of the Mendicants.

In the fourth Lateran council, assembled by Innocent the Third, in the year 1215, at which four hundred and twelve bishops were present, beside eight hundred abbots and priests, and ambassadors from nearly all the courts of Europe, the Pope assumed the power to issue no less than seventy laws. By these laws the power of the pontiffs was enlarged and new articles of faith proclaimed. Up to this time the opinion of churchmen was various upon the manner of Christ's presence in the Eucharist; nor had the Church, either Eastern or Western, decreed what kind of presence it was. But Innocent took it upon himself to put an end to this liberty of opinion, and to introduce the term *Transubstantiation*, a term entirely unknown up to this time. When applied to the Eucharist it signifies the change of the substance of bread and wine into the real flesh and blood of Christ.

Another law imposed on the faith of the Roman church was that of *auricular confession*, by which the penitent was required to make a particular confession of his sins and follies to his confessor, who was one of the clergy. This

law had not before been imposed on the members of the Church as a principle of faith and practice. All Christians had ever believed it necessary to make confession mentally to God, and, if they pleased, to a spiritual confidant or adviser. But now they were bound by law to make their confession to man. To these were added a multitude of rules of less importance, hitherto unknown.

The worship paid to the consecrated elements of bread and wine now became more general in consequence of the doctrine of Transubstantiation. As soon as churchmen were brought to believe that the elements of bread and wine were changed into the substantial flesh and blood of Christ, they were ready to pay Divine honors to these elements. This idolatrous faith called for new and pompous ceremonies, that the service might be as rich and grand as it was in the power of human genius and wealth to make it, for the honor of Christ's bodily presence. When the sacrament was about to be administered to any sick person, it was borne through the streets with all the pomp that could be imagined, and the reverence of the people was expected as it passed, just as if God Himself in person was visibly present.

About this time a fanatical woman, by the name of Juliana, who lived in Liege, declared she had received a revelation from heaven concerning the Eucharist. She said that as often as she addressed herself to God or the saints in prayer she saw the full moon, with a small defect in it. Having studied a long time to find out the meaning of the wonder, she was inwardly informed by the Spirit that the *moon* signified the *Church*, and the defect was the want of an annual festival in honor of the holy sacrament. This pretended revelation would not have been heeded by any one had not the bishop of Liege given it his attention

and favor. In the year 1246 he gave command that this moon-struck festival should be observed throughout his province. After the death of Juliana, one of her followers and companions, whose name was Eve, espoused her cause with great zeal, and succeeded in moving Pope Urban the Fourth to publish a decree in 1264 that all the churches should observe this festival. But Urban, dying soon after he had issued the decree, failed to see it carried into execution. Not till the time of Clement the Fifth, in the year 1311, was this festival firmly established as a day to be observed by the Roman church. This institution had the effect to make the new doctrine of the Eucharist agreeable to the people.

In the year 1299 a novel rumor got into circulation in the city of Rome, to the following effect: That all who, during the year 1300, should visit St. Peter's church, of that city, would obtain the forgiveness of all their sins. The rumor also contained the assurance that the same great blessing would fall to the lot of all in future who, on the first year of each succeeding century, should do the same holy act. It is said that as soon as Boniface heard this rumor he made strict inquiry for its source, and the result was entirely satisfactory to him. He was informed by his credible witness that from the earliest times this greatest of blessings had been secured by the performance of the same deed. It is further stated, that no sooner had the Pope learned this important piece of intelligence than he issued a decree to all Christians declaring that in future all who should visit the Churches of St. Paul and St. Peter on the first year of each century, confessing their sins, should obtain a full remission of all past offences of whatever kind. This is the first record we have of this remarkable jubilee, which became famous. It is a subject

of wonder to the candid student of history that such an institution or privilege should have so long existed unknown to Boniface the Eighth, an intelligent man, advanced in years, and a professed ruler of the world; and furthermore that for thirteen hundred years it had never been made a subject of note by any church historian.

In relating the efforts of the commentators of this age we need only refer the reader to those of the preceding century. Hugh de St. Cher composed his Concordance, and Gregory, the Syrian, celebrated for his learning throughout the East, expounded most of the books of Scripture. The Dominicans, under the eye of their learned chief, Jordan, gave a new edition of the Latin translation of the Bible, carefully revised and corrected from the ancient copies.

In the year 1229, at a council held at Toulouse, a canon was passed in which the laity were forbidden to have in their possession either the Old or New Testament in their own language, except it was a psalter or its equivalent. They were also forbidden at the same time to translate the Scriptures. This is the first instance on record where any part of the catholic Church forbade the use of the Scriptures to the laity, in their own tongue.

There were two writers of this age that stand pre-eminent in the department of theological and moral writing. They were Albert the Great and Thomas Aquinas.

Albert was appointed master of the sacred palace at Rome by Alexander the Fourth, and afterward raised to the archbishopric of Ratisbon. But he chose retirement before these great responsibilities, and, relinquishing his office, resumed the habit of a monk. In his retirement he eagerly pursued his studies and acquired an amount of knowledge so far superior to other scholars of his time that

he became an object of wonder, even to men of science, while the vulgar looked upon him as a magician. He labored to discover the philosopher's stone, and is said to have formed a human head out of brass, which, like an oracle, guided all his actions. His writings were numerous, though not marked by originality.

Thomas Aquinas, called the Angelic Doctor, was a descendant of the kings of Aragon and Sicily. He was educated by the monks of Mt. Cassino, from whom he acquired a love for the monastic life, and would have remained with his teachers had not his mother opposed his desire and with great difficulty rescued him from their power. For two years she confined him in her castle, from which he escaped to Naples and then to Rome. After improving his mind by study and listening to the lectures of Albert the Great at Cologne he appeared at Paris and lectured before an admiring audience. He had, like Albert, an offer of promotion, but declined it. His writings, mostly theological, display great learning and extensive knowledge. The life and labors of this eminent churchman were reverently and affectionately remembered by the Roman church, and he was enrolled among her saints in the year 1323.

Compared with the standard philosophic writings of more modern times the style and system of these men, so deservedly famous for their age, were very rude and defective. They failed to properly divide or illustrate their subjects, and often their modes of expression were hideous.

At Paris commentators appeared who boldly ventured to cut loose from antiquity and to expound the Scriptures independent of the judgment of the fathers. In these comments, however, there is manifest great pride of in-

telleet. These expositions were of little benefit to the world, especially to the masses of the population, who were ignorant and unable to understand them. Some of the pontiffs earnestly instructed these doctors to desist from this subtle use of their learning in their lectures upon the Scriptures, and to draw more upon the Divine Word itself for their comments, and less upon human reason. But this instruction was not heeded. It is true that many of these subtle doctors were Dominicans and Franciscans, and as they had but little access to libraries, and had none of their own, they drew largely upon the individual genius whenever they aspired for literary fame. This pride of intellect involved them in gross errors, which, when exposed, they were forced to admit, though they endeavored to excuse themselves.

In the university of Oxford a different class of commentators appeared, who drew both from the Scriptures and from ancient writers. Between these two universities a severe controversy arose on this subject, each maintaining with great spirit its own manner of exposition. The Oxford divines were called *Biblicists*.

The most formidable of these Parisian expositors were the *Mystics*. The writers of this class were as radical in their opposition to learned and profound Scriptural exposition as the others were in being its patrons. They professed also to have an extraordinary degree of inward piety and religious feeling. These circumstances made them popular with the masses, and gave them a degree of power which the subtle expositors dared not treat with contempt. Both classes of writers devoted much time and attention to the classification and definition of the virtues and vices. Thomas Aquinas excelled all others of his time in this species of writing. It is important to mark the difference between

the Scriptural idea of justice, charity, faith and holiness, and that of these writers. A pious and holy man, according to the gospel, is one who consecrates his affections and life to God's service and counts it his highest joy and duty to obey His laws. But a pious and holy man, according to those writers, was one that most implicitly obeyed the will of the Pope, and who gave his money to endow churches, monasteries, etc. Their ideas of justice and charity appear in striking contrast with those principles established by Christ, Who suffered Judas to remain with his brother apostles, while they persecuted with bitterest tortures all who essentially differed with them in faith.

The rites and ceremonies of the Church increased in number and splendor in this century. These additions were chiefly made by the Popes ; but the other clergy and the monastic orders contributed their part to the pomp of the services. A chief object in these additions was to impress the minds of the people with awe and wonder and to make a lasting impression on their minds. There is no doubt, however, that not a little of vanity was mingled with their exertions to magnify and adorn the services. These religious shows, while they amused and entertained the multitude, were injurious to their soul's welfare. They lowered the dignity of the festivals, deprived them of their solemnity, diverted the minds of the people from the sacred lesson the events ought to have conveyed, and gave abundant cause for merriment to the enemies of Christianity.

The new sects of this century appear to have been confined to the Western churches, as we have no record of any appearing in the Greek church. During the whole century, the churches in the Roman communion were employed in most bitterly persecuting all whom they pronounced heretics. Still the Cathari, the Waldenses and

other sects increased in number and strength. They spread through all parts of Europe and became so strong as to threaten the Papal power. Sects of preceding ages survived, and, joining with the new, protested against the dominion which the Popes had usurped over Christians, and the authority they exercised in religious matters, as unlawful and tyrannical. The public and severe exposure they made of the power, wealth and vices of the Popes and the Roman clergy, and which they enforced by arguments drawn from Scripture, was very pleasing to many of the civil rulers of Europe, who had suffered and were still suffering from the encroachment on their rights by the clergy.

In the southern provinces of France the dissenters flourished most. Here they found, in Raymond the Sixth, earl of Toulouse, and other prominent laymen, protection and encouragement. Here also the bishops and clergy of the Church were less disposed to persecute than elsewhere. As soon, however, as the Pope heard of these facts, he sent special legates to do what the more humane clergy had left undone in this matter. Among these legates were Pione de Castelman and Dominic. These champions of the Roman communion were called *inquisitors*, and were the authors, as we have before related, of that terrible engine of Papal tyranny, the Inquisition. They entered upon their campaign against heresy in the early part of this century, and, without consulting the bishops or the temporal power, began their work. They declaimed against all who dissented from the doctrines of the Church, new or old, and those whom they could not convert they put to death.

These hunters of heresy were instructed, before they departed on their campaign, and were bound by an oath, to

seek for heretics in towns, houses, cellars, woods, caves, fields and in every conceivable hiding place. When they had accomplished their mission as well as they were able they returned to Rome. So important and so successful had this commission proved in its work that the Popes appointed an Inquisition for almost every city where heretics were reputed to live. This mode of dealing with error was unpopular with the people, however, and in some cases these bloody and hated emissaries were murdered. The council of Toulouse, assembled in the year 1229, by Romanus, cardinal of St. Angelo and Pope's legate, rigorously carried out the Pope's will. It formed a society of inquisitors in every city, consisting of one priest and three laymen, for the purpose of searching for heretics and putting an end to heresy. In the year 1233 this arrangement was so far modified by Gregory the Ninth as to place the work entirely in the hands of the preaching friars. Immediately after this the bishop of Tournay, the Pope's legate in France, put into execution the new law, and in every city where there was a monastery of the Dominicans, he appointed inquisitors from this order of monks. From this period we date the rise of the Inquisition, which was unequalled in cruelty and blood, and was yet the offspring of professed Christian zeal and genius. Alas, what a contrast does its history present with the message of love and good will to men which is the burden of the Gospel! The Dominicans erected a court at Toulouse and other places, before which were brought heretics, persons suspected of heresy, all who were accused of magic, sorcery, witchcraft, and other like crimes, who were treated according to the laws of inquisitorial mercy.

At first the manner of conducting these courts was simple and like that of ordinary courts. But the Dominicans

soon invented means of surrounding it with great pomp and ceremony. They so changed it that it became totally unlike the civil courts. The friars were in fact ignorant of any other way of conducting a trial than that which, in the Roman church, was called the "Tribunal of Penance," and their new court of the Inquisition they modeled after this plan. From this novel court proceeded the decisions of these cruel judges, which make the tribunals of justice in civilized lands blush in every subsequent age. That the work of destroying all who dissented from the Roman church and heretics in general might be more effectual, the Pope persuaded several European princes to assist the Inquisitors in their task. Of these princes the most zealous were Frederic the Second of Germany and Louis the Ninth of France. These rulers enacted the most cruel and terrible laws against heretics. But all the many laws and edicts that were passed were not sufficient to protect the inquisitors against the hatred and fury of the people. The first German inquisitor, and one of the most celebrated, was extremely barbarous, and became the victim, among many others, of the vengeance of an outraged populace.

In the year 1207 Innocent the Third urged Philip Augustus, king of France, and other leading men of his nation to use all their power and influence to exterminate heretics from their realm. He endeavored to excite their zeal in this cause by the most tempting rewards in case of compliance. Not long after this the Cistercian monks, in the name of the Pope, also entered upon the work of persecution. Thus on every hand the dissenters were now threatened. In the meantime Raymond the Sixth, who had been their patron, turned against them. This change was effected by means of the Pope's bulls of excommunication hurled

upon him. To save himself and his power he felt it necessary to change sides and defend the Papal party.

The general name by which the heretics of southern France were called was Albigenses. In the year 1209 a formidable army of persecutors began their work of torture and death against these dissenters, and carried it on for several years with great severity. The chief spiritual director of this enterprise was Arnold, abbot of the Cisterrians and a Roman legate. The chief military leader was Simon, earl of Montfort. But Simon was more ambitious of conquering territory than heretics, and in his military operations laid his plans to get possession of Raymond's throne. Raymond, finding this to be the case and seeing that he had been outlawed by the Roman church, took up arms in self-defence. To help the cause of Simon Pope the Innocent made over to him the county of Toulouse and other estates of Raymond, which he claimed he had a right to do as the ruler of this world. But this grant was of little advantage to Simon, who was killed in battle about three years later, while attempting to usurp the kingdom by force of arms. The gallant Raymond died in the year 1222.

The successors of these combatants, Raymond the Seventh and Amalric of Montfort, continued the conflict with all the fury and cruelty of their fathers. At first Raymond seemed to have the advantage. The Pope, seeing this and fearing that the result would not be agreeable to his wishes, influenced Louis the Eighth, king of France, to espouse the cause of Amalric and the Church. This king marched with a considerable army to aid the Roman party, but died before he accomplished anything. But his son, surnamed the Saint, carried out his design with great vigor. This combined force being too strong for Raymond to

resist he yielded upon most humiliating terms. A large part of his territory was ceded to France and a part to the estates of the Church. This event dispersed the chief dissenters, while Raymond turned against them and became a violent persecutor. This prince died in the year 1249, and was the last of his line. Thus ended this long and cruel war, with large financial advantage to France and the Roman see.

Though the court of Rome used the formidable weapons of fire, sword, rack and gibbet with the utmost rigor, yet these instruments did not prevent the rise of new sects. One of these appeared at this time and is known as that of the Brethren and Sisters of the Free Spirit, though they were known by other names. Some called them *idiots*, because they ran from place to place clothed in a most fantastic manner and begged their bread with wild shouts and clamors. They were perfect idlers, rejecting with horror every kind of industrious pursuit as a bar to their ecstacy, and the sexes mingled, though unmarried, with the familiarity of husbands and wives. They held their meetings at night and drew away many from the services of the Church. Their doctrines were as wild as their manners. They maintained that our souls are a part of God, and that the universe, considered as one great whole, is God; and furthermore, that by such a manner of life as they pursued they became one with Him, and so were as truly the sons of God as was Christ. They treated with contempt the ordinances of the Gospel, and looked upon prayer, fasting, baptism and the Eucharist as proper for children, but utterly unworthy of those who had by contemplation raised themselves to a union with the Deity.

It is a subject of wonder, yet true, that among these fanatics were found men of intelligent piety. This sect

was pursued by the bloodhounds of the Inquisition, and several of its members were burned. They submitted to their fate with cheerful resignation, apparently rejoicing in a martyr's death. A large part of this society, however, was of a very different character from these. They looked upon modesty and decency as the result of our sinful nature, and as they pretended to have risen to a state of perfection, in which they were freed from every vestige of sin, they cast away all the laws of decency and modesty, and pretended to imitate our first parents before the Fall. Some of these fanatics held that those who had become united to God could not sin, though they committed what the world considers the worst of crimes, and indulged in the lowest vices.

Among other fanatical persons, there appeared one, a woman named Wilhelmina, a Bohemian, who pretended that the Holy Ghost had become incarnate in her. She succeeded in making others believe this gross error and that all unworthy Christians, Jews and Mahometans could only be saved through the Holy Ghost that dwelt in her. After her death at Milan, in the year 1281, her memory was held in the highest veneration by her followers, who worshipped her as God. But in the year 1300 the keen scent of the persecutors discovered this sect. They demolished the magnificent temple her followers had erected over her remains, burned her body, and into the same fire cast the leaders of the sect of both sexes.

In the latter part of the century appeared the sect of The Apostles, as it was called. The chief of this society was Gerard. He required all his followers to go from place to place, as the apostles did, to clothe themselves in white, to wear long beards and uncombed hair, and to go with heads uncovered. They were accompanied by women,

whom they called *sisters*. The members of the sect were required to renounce all property and to preach publicly the doctrine of repentance. In their more private discoursing they foretold the destruction of the corrupt church of Rome and the erection on its ruins of a glorious church. Gerard was burned to death as a heretic at Parma in A. D. 1300. A bolder and more fanatical leader, by the name of Dulcimus, arose to take his place. He joined the office of general with that of prophet, and led his followers to battle. He was opposed by the bishop of Vorcelli, who defended the interests of the Pope, and carried on a fierce and bloody war for two years. Dulcimus was finally defeated and taken prisoner, and was then put to death most cruelly. This sect lived till the beginning of the fifteenth century, when it expired.

CHAPTER XXXIV.

ARULER, celebrated in history as the *A. D.*
most learned and pure-minded prince *1300-1386*
of his age, adorned the imperial throne of the East at the
beginning of the fourteenth century. Yet the wisdom and
virtue of Andronicus,—for that was his name,—brought
him but little temporal peace. One of his greatest sources
of trouble was the conduct of Athanasius, the patriarch
of Constantinople. This prelate was a most rigid ruler of
the Church, and so greatly excited the popular hatred by
the severity of his discipline, that the emperor found it
necessary to send him into banishment. But before he re-
tired he prepared two papers, which were totally opposed
in their character. The one which he made public was
expressed in a tone of charity and resignation; the other
was private, and contained the severest anathemas against
all those who had used their influence against him. This
paper he concealed in an earthen pot which was, by his
direction, placed on one of the pillars in the dome of St.
Sophia. He hoped it would be discovered in time and re-
veal to those interested the dreadful penalty to which they
were doomed. At the end of four years some lads, while
searching in the dome for pigeons' nests, discovered the
pot and revealed the hidden paper. Andronicus felt that
he was one of the unfortunates who were doomed by this
excommunication. In great distress he at once called a
council of bishops to consider this solemn matter. By
this assembly it was decided that, while the paper should

be condemned, yet the act was binding and no one could undo it save the one who had done it. Andronicus could now find no peace till he had restored Athanasius to the seat from which he had been driven. But the restored prelate was no more acceptable than he was before, and finding himself exposed to insult, he again retired to his cell.

The emperor was next involved in three civil wars, following each other in rapid succession, which were incited by his grandson, Andronicus the younger, who hoped by this means to dethrone his grandfather and get possession of his seat. The last of these struggles resulted in favor of the young pretender. This ruler was a wicked and selfish prince, whose ambition reached its goal with the imperial crown on his head and having his thousand huntsmen, his thousand hounds, and his thousand hawks. The dethroned monarch was forced to assume the profession and habit of a monk, and took the name of Antony. Four years after this event he expired in his cell, at the advanced age of seventy-four years.

The young monarch was not happy with all his honors and sources of diversion, but found himself an old man before his time. The Turks made war upon him, and defeated and wounded him in battle. He died in his forty-fifth year.

A usurper, by the name of Cantacuzene, succeeded him on the throne, who, after a troubled reign, was dethroned by the lawful heir, and then retired to a monastery. Here he engaged in literary pursuits, devoted his time to writing, and exposed the errors of Jews and Mahometans. In the meantime the empire had become so feeble that it was scarcely able to sustain its own weight, and offered itself a prize to any vigorous though petty state. This con-

queror appeared, and came from the East, and was the much dreaded Turk. When this enemy approached so near the imperial city as to reduce Bithynia, the younger Andronicus felt constrained to look Westward for succor against the dreaded enemy of Christianity and his own power. Fifty years had now passed since the time that Palaologus and the Pope had effected a fictitious union between the Eastern and Western churches. Now Andronicus, urged on by motives similar to those that had moved his ancestor, resolved to try his hand at the game of reunion. He sent Barlaam, a monk, to Benedict the Twelfth, with artful instructions. The object of these instructions was to induce the Pope to influence the Western princes to come to his aid, drive back the Turks and secure his Asiatic provinces from their hands. The reward was to be a reunion of the churches, by means of a general council, and the exclusion of the dangerous enemy from the Christian powers of Europe. But this fine mission failed. The Pope would not come into the measure, nor encourage the Western powers to undertake the enterprise, nor were they disposed to enter on any such crusade, especially with the treacherous Greek.

Under the reign of the successor of Andronicus another attempt was made in the same direction. The Greek ambassadors to the Pope returned with two Roman bishops, ministers of the court of Rome, who were received at Constantinople in a pompous and sumptuous manner, very flattering to Clement. The emperor now proposed a meeting of the bishops of the two churches, and also of himself and the Pope, in some city on the border of the empire, where the conditions of a reunion could be arranged. This proposal was favorably received by the ministers of the Pope. But the death of Clement and the retirement

of the emperor to a monastery, at this time, dissolved the fancy scheme.

Under the reign of John Palaologus, a more disgraceful and humiliating attempt was made to secure the aid of the West against the Turk. The emperor had been educated by his mother in the distinctive faith of the Roman church, and she herself had been thus educated. By the advice of his mother, he renounced the Greek church in a private message to the Pope; took an oath of allegiance to Innocent the Sixth and his successors, promised to receive and entertain with due reverence the Papal legates and nuncios; to set apart a palace for their residence and a temple for their worship, and to deliver his second son, Manuel, as a hostage of his fidelity. In return for all this the emperor demanded a prompt succor of fifteen galleys, with five hundred men-at-arms, and a thousand archers, to serve against his Christian and Mahometan enemies. To overcome the opposition of his Greek subjects to these conditions, he purposed to resort to bribery and education. The Roman legate was empowered to distribute the vacant benefices among the ecclesiastics who would subscribe the creed as amended by the Roman church. Schools were to be established in different parts of Constantinople for the purpose of educating the youth of the city in the Latin language and the Roman doctrines. If the grand enterprise should prove a failure, the emperor declared himself unworthy of his throne, and would convey all the imperial power to the Pope. This was all done secretly lest the indignation and fury of the Greeks should be roused. Though this plan was so elaborately framed and so gratifying to the Pope, it proved a failure.

But the tide of the Turkish hosts rose higher and higher, and, rolling westward, crossed into Europe and over-

whelmed several cities. Palaologus now left his city and proceeded to Rome to make his obedience in person to the Pope. But before he was allowed to approach the throne of the pontiff he was required to submit to a trial in the presence of four cardinals, before whom he avowed his belief in the Papal supremacy. He was then admitted to a public audience of Urban the Fifth, who received him in St. Peter's Church, sitting on his throne, surrounded by his cardinals. The emperor, after he had knelt three times before his holiness, was permitted to kiss his foot, his hands, and finally his mouth, and was also honored with the privilege of leading his mule by the bridle. And yet all this shameful sacrifice of honor, principle and money did not secure the base-minded emperor the needed succor. He now attempted to return to his capital, but, getting out of money, was detained at Venice as security for a large sum which he had borrowed of that people. Here he was forced to remain for months before his son sent the needed ransom which relieved him from his arrest for debt. This was the first Eastern emperor who had bowed at the feet of the bishop of Rome, and the event occurred in the year 1370. Thirty years later his son Manuel, deeply oppressed with grief at sight of the ever-advancing power of the Turk and the prospect of speedily losing the remnant of his empire, visited the Western princes. At Paris he was received with every mark of honor and sympathy, but found the kingdom in such a disturbed condition as to prevent its generous people from giving him aid. From thence he went to England, where he was received with a like expression of interest, but with no better success in substantial aid. In this journey, however, he did not submit to the degrading conduct of his father. He carried with him his own clergy and was permitted to enjoy, where

he went, the rites of the Greek church. Though his journey coincided with the year of the Roman jubilee, yet he passed through Italy without regard to the Pope, who was greatly offended and denounced him as an obstinate schismatic.

Several attempts were made in the fourteenth century to recover Palestine from the Turk. The Western princes were urged on to renew these disastrous enterprises by the Popes, who left no means unemployed to rouse the spirit of war against the infidels. Especially did they ply England and France, though with little success. Pope John the Third ordered ten ships to be fitted out to transport an army of pious adventurers to Palestine. He offered the tempting reward of indulgence to all who would volunteer or who would contribute money to the enterprise. John was charged with selfish motives in this expedition by several princes of Europe, which charge was no doubt true, for he was a very selfish and avaricious man.

In the year 1330, while Benedict the Twelfth was Pope, a formidable army was raised by Philip de Valois, king of France, for the purpose of delivering the church in Palestine. But a threatened invasion of his dominions from England prevented him from embarking his army.

Again, in the year 1345, at the request of the Venetians, Clement the Sixth used the motive of indulgence to raise an army for this purpose, and succeeded in bringing together a great multitude of adventurers, who embarked for Smÿrna, where Guy, dauphin of Vienna, took command of them. But the want of provisions soon put an end to this attempt and forced the army to return to their homes. This failure added to all the others did not lessen the audacity of the Popes in asking for more. They succeeded in assembling another formidable army in the year 1363,

for the same object. John, king of France, was put at the head of this army. Again the hopes of the friends of the crusade were blasted by the sudden death of the royal leader, upon which event his army was dispersed.

In the early part of this century Clement the Fifth entered upon a bold missionary enterprise in the distant East. He sent John de Corveno, an archbishop, to Pekin, China, and soon after he sent seven other bishops to assist him. These were all of the Franciscan order. On the death of John another archbishop was sent to take his place, and in the year 1338 the khan of Tartary, who was at that time emperor of China, invited missionaries from Rome to settle in his dominions. Pope Benedict the Twelfth promptly used the favorable opening for the Gospel and sent many missionaries to that remote field. While the Tartars ruled this empire the Christian religion spread rapidly, and many converts were made from the dense population.

But while, in the remote East, the Church was making conquests, a dark cloud had settled over the cradle of Christianity. The Turk and Tartar were rapidly extending their power westward, and oppressed both Greeks and Arabians alike. Wherever they were victorious their influence upon Christianity was like that of locusts upon vegetation,—it made a moral desolation. In several provinces they utterly blotted out Christianity and planted in its stead Mahometanism. Those of the Tartars who had embraced Christianity, but now came under their power, renounced it and became the followers of the false prophet. Even Tamerlane, the renowned emperor of the Tartars, embraced, in a modified form, this false religion. After he had subdued the most of Asia and filled Europe with dread of his power this formidable warrior used

force to make the followers of Christ renounce their faith. He treated them with great severity, professing to believe that for his zealous support of the Koran there was in reserve for him the most glorious reward in the future life.

The conduct of this victorious chief blasted the bright hopes that dawned in the conversion of the Tartars in the early part of the century. There are no reliable records by which we can be assured that of the numerous nominal conversions among this people in the early part of this century, any remained after the year 1370. What was the fate of the Roman bishops sent there by Clement is not known. In the year 1369 the throne of China was occupied by the Minn dynasty, when a law was passed excluding all foreigners from the empire.

The Arabians in the meantime still held possession of a part of Spain, though continually at war with the Christian princes, who, by a union of their forces, were able to overpower them by slow degrees, till, at the close of the century, they held the remnant of their possession with so feeble a hand as to despair of success. In other parts of Europe this century witnessed the prevalence of Christianity in every province. The last heathen prince paid his obedience to the faith in the year 1386. This was Jagellon, duke of Lithuania, who, on the occasion of his baptism, received the name of Ladislaus.

CHAPTER XXXV.

HOWEVER widely any branch of the *A. D.* catholic Church may differ from the *1300-1398* faith and practice of that one of which we are members, the record of its errors cannot be a pleasure to us, though ours be free from them. That branch is a member with us of the same body for which Christ was pleased to shed His blood, and through which He offers salvation to the world. We should therefore be jealous of her honor and rejoice in her universal glory. To expose the shame of any part of the Bride of Christ wantonly is contrary to true Christian principle.

But the Church historian cannot be true to his subject unless he presents, with impartiality, the evil as well as the good in the lives and deeds of those who have been the principal figures in that subject. Without this fulness, his record would be essentially imperfect and practically untrue. While performing this unpleasant duty, however, he derives comfort from the reflection that the errors and turpitude of many of the chief characters in Church history, are totally opposed to the Gospel, and that these men, in their acts, violated those sacred principles which they were sworn to teach and defend.

At the conclusion of the last century we left Boniface the Eighth on the Papal throne. His promotion was not the reward of merit, but of unholy ambition. He had not long occupied his seat when he became involved in a serious quarrel with Philip the Fair, king of France. This

prince was endowed with a bold and enterprising spirit, and before he closed his reign he convinced the princes of Europe that it was possible to set bounds to the ambition of Roman bishops. Boniface began the trial of power by sending Philip the most imperious letters, in which he told him that he, Philip, was bound by the will of God to submit to the judgment of the bishop of Rome in all affairs, temporal as well as spiritual.

This the king was not prepared to admit, and replied in a spirit of defiance and contempt. Then Boniface rejoined with more haughtiness than ever, and in a famous bull he asserted that Christ had granted a two-fold power to His Church, which was both the spiritual and temporal sword; that he had put the whole race of man under the command of the Pope, that all who despised this power were to be considered heretics and were, in consequence, deprived of the possibility of salvation. In reply to this bull the king repeated his language of defiance, and in an assembly of the peers of his kingdom, convened in the year 1303, he instructed William de Nogaret, a celebrated lawyer, to draw up an accusation against the arrogant Pontiff. In this charge he accused him of heresy, Simony, and other vices and crimes, and in the same paper demanded a general council for the purpose of deposing, without delay, such an execrable Pope. Boniface replied by excommunicating the king and his adherents.

Soon after the Papal sentence was published Philip called together the estates of his kingdom, from whom he selected some men of the highest rank and influence to sit in judgment on the Pope and to appeal to a general council. He then sent William de Nogaret, with some others, into Italy, to excite rebellion against Boniface and to seize his person. At this time the powerful and influential fam-

ily of the Colonna was hostile to the reigning Pontiff. This family Philip soon brought over to his interests, and, with a small army which he raised, seized the Pope, who was then at Anagni. The prisoner was roughly handled by his captors, who wounded him in the head with his own gauntlet. This excited the people of Anagni, and they rescued him from the hands of his enemies and carried him to Rome, where he soon after died of illness caused by harsh treatment. He left on record for the guidance of his successors a sentence which the Christian world will not forget: "That the Roman Pontiff ought to be judged by none, though by his conduct he drew innumerable souls with him to hell." It is said of him that "he entered the Papal chair like a fox, held it as a lion, and left it as a dog."

Boniface was succeeded by Benedict the Eleventh, who pursued a more conciliatory course. He removed the sentence pronounced against Philip, and restored him to the communion of the Church. But nothing could induce him to remove the sentence against Nogaret.

But this eminent lawyer cared very little for the resentment of Benedict. He continued the prosecution against Boniface, with which he had been intrusted by Philip, with resolute vigor. He boldly pursued the prosecution in the court of Rome, and insisted, in the name of the king, that the name of Boniface the Eighth should be branded with infamy. In the meanwhile Benedict the Eleventh died, after occupying his seat only a few months. By means of artful proceedings Philip now succeeded in securing the election of a Pope of his own choice. This was Clement the Fifth, whose election seemed necessary to heal the breach between the king and the court of Rome.

The king also insisted on the condemnation of Boniface

by that court, and that the order of Templars should be dissolved. There were other matters of importance also which he wished to accomplish through the new Pope. At the king's request Clement remained in France and chose Avignon as the place of Papal residence, where it remained for the space of seventy years. This period the Italians call, by way of disparagement, the Babylonian Captivity. The residence of the Popes in France greatly diminished the power and influence of the court of Rome. In the absence of the Popes, factions, tumults and civil wars abounded in the Estates of the Church, cities revolted from the Pope's authority, and Rome itself was disturbed by strife and conflict. The laws and decrees sent them from Avignon by the Popes, for the regulation of their affairs, were treated with contempt. This state of things became infectious, and spread through most of the countries of Europe. In many places the authority of the Popes was despised, nor could the Inquisition, with all its complicated terrors, suppress these rebellious demonstrations.

As the French Pontiffs could derive but small revenue from their estates thus rent and torn they devised other ways of supplying their financial wants. They sold indulgences more freely than before, and granted licenses of an unholy character at fabulous prices. These acts gave great offence to several of the European princes. John the Twenty-second, Clement the Sixth, and Gregory the Eleventh made themselves particularly odious by their many selfish and corrupt devices to fill their treasury. Clement the Fifth, who was raised to the papal chair by Philip, was but a creature of that prince, and in all things consulted his will. Philip insisted that the body of Boniface should be dug up and burned. Clement avoided this disgraceful act by promising to gratify the king in everything else. He

annulled the laws passed by Boniface, granted the king a bounty of five years' tithes, fully absolved Nogaret, restored the citizens of Anagni to reputation and honor, promised to call a general council in 1311, to condemn the order of Templars, on which act the mind of the king was fully set, and, in the council which was assembled to gratify the king's wish, encouraged the assembly to do all things in accordance with the pleasure of that prince.

Upon the death of Clement, in the year 1314, there was a strife about who should be his successor, which lasted two years. The French insisted on the election of one of their nation, and the Italians were equally determined to have one of their own. The French proved the more powerful competitors and raised to the Papal chair John the Twenty-second, who proved to be neither a great nor a good bishop. His reign was weak and unfortunate, in consequence of a quarrel in which he became involved with Louis, duke of Bavaria. The cause of this quarrel was what John considered an act of disrespect on the part of the duke. Louis disputed the empire of Germany with Frederic, duke of Austria, in which dispute he was finally successful, and assumed the government of the empire without consulting John. For this contempt shown to the pretended king of kings, the Pope declared him deposed, and officially deprived him of his crown. In return for this arrogant act the emperor accused the Pope of heresy, and appealed to a general council. This bold act greatly incensed John, and he proceeded to deprive him of his crown the second time, and then excommunicated him. The anger of Louis was now roused in turn, and in the year 1328 he published an edict at Rome, in which he declared John unworthy to fill the Papal chair, officially deprived him of his dignity, and raised in his place another, who took the

name of Nicolas the Fifth. By this new Pope Louis was crowned at Rome, in a solemn manner. Two years after this event, Nicolas voluntarily resigned his throne, and surrendered himself to John, by whom he was kept in prison the rest of his life.

The controversy still continued between Louis and John, while a great number of monks of various orders defended Louis and assailed the Pope. These attacks, however did the Pope but little harm; yet, near the close of his Pontificate, he incurred the censure of nearly the whole Church. This happened in consequence of a new doctrine he advocated. In several public discourses delivered in the year 1331 he maintained that the faithful in Paradise were permitted to see Christ as man, but were not permitted to see God; that this privilege would not be granted till after the day of judgment. This doctrine highly offended the king of France, and the friends as well as enemies of the Pope, and, two years after it was published, it was condemned by the doctors of Paris. This favorite tenet of John caused displeasure because it deprived the souls of the faithful departed of that full felicity that the faithful living hoped for after death. His successor, Benedict the Twelfth, put an end to the controversy by declaring it to be a doctrine of the Church that the faithful departed were capable of contemplating fully and freely the Divine nature in Paradise.

Upon the death of John in the year 1334, another strife arose between the French and Italian cardinals, concerning a successor. This strife ended in the election of Benedict the Twelfth. Before his promotion he enjoyed the rank of a French cardinal, and by the writers of his time he is represented to have possessed genuine merit.

The quarrel that had been so bitter between Louis and

John, and which had proved so disastrous to the peace and prosperity of the Church, was now settled by him, and he would have restored the emperor to the communion of the Church, had he not feared that, by such an act, he would offend the king of France. As far as he could he redressed the grievances of the Church, and tried to reform the laws of the monastic orders. But death put an end to his exertions while he was busily employed in devising ways and means for a more thorough reformation.

Clement the Sixth, a French cardinal, succeeded him, and was very unlike him. He was selfish, ambitious and arrogant, and rashly renewed the controversy with Louis which Benedict had so happily put to rest. He issued severe edicts against him, and as the emperor did not heed these acts of folly, he proceeded to issue new sentences of excommunication. Regardless of the peace of the Church and of Europe, he incited the German princes to rebel against his authority, and proposed they should raise Henry the Seventh, son of Charles the Fourth, to the imperial throne. This course would have led to civil war in the empire had it not been for the death of Louis, in the year 1347. About five years later Clement also died. During his reign he succeeded in adding Avignon to the Estates of the Church, by purchase from Joan, queen of Naples.

His successor was Innocent the Sixth, a bishop of integrity and moderation, the friend and patron of learning and learned men. By his many and noble deeds he won a grateful fame, and his episcopate presents a pleasing contrast with most of his predecessors. His weak point was the very common one with men in power,—a partiality toward his relatives, which led him to prefer them to places of trust without a proper regard to their qualifications or

for the claims of others. He died in the year 1363, having occupied the Papal throne about ten years.

Urban the Fifth next filled the chair, and nobly emulated the example of his predecessor in deeds worthy of so high a trust. In the year 1367 he was induced by the entreaty of the Romans to fix his seat at Rome. But three years after, he returned to Avignon, to reconcile the king of England and France, who had become involved in a quarrel, and he died the same year.

Gregory the Eleventh was then promoted to the vacant chair, a man greatly inferior to his two immediate predecessors in those qualities which adorn the character of a bishop. During his rule the city of Rome was much disturbed by tumults and conflicts, and all Italy was bubbling with the heat of party strife and public discord. To quiet these disorders, and to recover the cities and estates that had been taken from his dominion, Gregory changed his residence from Avignon to Rome, in the year 1376. A female prophetess, Catharine by name, had much influence with him in making this change. She made a journey from Sens to Avignon, to inform the Pope of her inspiration. But the Romans and Florentines treated the Pope with so little respect that he soon resolved to return to Avignon. Before he could carry this resolution into effect he was taken off by death, in the year 1378.

The cardinals now assembled to choose a successor. The people of Rome were resolved on having an Italian Pontiff, and to show their design they assembled around the place where the cardinals were deliberating, and with violent clamors and threats, demanded that an Italian should be elected. The cardinals, terrified by the uproar and threats, immediately elected the archbishop of Bari, who took the name of Urban the Sixth. This bishop, by his

improper conduct, had already incurred the displeasure of all ranks and especially of the chief cardinals. These disaffected bishops withdrew from Rome to Fondi, where they elected to the Papal throne, Robert, count of Geneva, who took the name of Clement the Seventh. These cardinals declared that the election of Urban the Sixth was not legal because done under the pressure of a popular tumult and threats of violence. It remains a doubtful point which of the two Popes was duly elected. But Urban remained at Rome, and Clement went to Avignon. The claim of the latter was supported by France, Spain, Scotland, Sicily and Cyprus. The rest of Europe acknowledged Urban as the true Pope. Thus it happened that on the death of Gregory the Eleventh, the unity of the Western church was broken. This event was succeeded by a period of deplorable dissensions, known by the name of the Great Western Schism.

This division was fostered with such success, and sustained with such intense heat and violence, that for fifty years the Western church had two and sometimes three Popes, each claiming jurisdiction over the Christian world at the same time. These Popes were forever forming plots and publishing their anathemas against each other. The evil fruits of this schism are beyond the power of description. There were perpetual wars between the factions of the several Popes, by which a multitude lost their lives.

Worse than that, the practice of the principles of Christianity and the advancement of the cause of Christ were lost sight of, since the conflict absorbed the interest and consumed the energies of the parties. A multitude of the clergy became reckless of their vows and stained their profession by their disorderly lives. Very many of the laity

who believed it necessary to acknowledge the true Pope were confounded and greatly distressed in consequence of the opposing claims. There was one important result that came from this conflict: it gave the Papal power a wound from which it never recovered. Kings and princes who had served the Pontiffs as slaves were now set free, and, in turn, became masters, and judges of Popes. A multitude of the more intelligent of the common people lost their profound reverence for this high office and for those who filled it.

The Italian cardinals who were attached to the interests of Urban the Sixth, on the death of that Pope, appointed Boniface the Ninth as his successor. Clement the Seventh dying at Avignon, in the year 1394, the French cardinals elected Benedict the Thirteenth, a Spaniard, as his successor. Kings and princes, bishops and clergy, tried to heal this schism, and used their friendly offices in devising and suggesting plans to accomplish this object. The only practical method that could be devised was what they called "The Method of Cession;" or that one of the two Popes should surrender his claim to the other. But neither of the Pontiffs could be prevailed on to yield.

In the year 1397, in a council held at Paris, the church of France solemnly renounced obedience to either, and, on the publication of this resolution, the following year, Benedict was detained a prisoner at Avignon, by order of Charles the Fifth of France.



CHAPTER XXXVI.

ENGLAND presents to us, at the beginning of the fourteenth century, a feeble monarch, in the person of Edward the Second. In consequence of the weakness of the government, during his reign, there is little of interest to relate concerning it. Those of the clergy, however, who were most devoted to the Roman see, feeling the feebleness of the hand at the helm of State, began to revive their claims of freedom from civil authority. But during the lengthened reign of Edward the Third we find much more of interest in English church history. This prince ascended the throne in the year 1327. During his reign the English parliament assumed its present form, by a separation of the House of Commons from the House of Lords. The church also filled up the outlines of a convocation framed during the reign of Edward the First. This church assembly took the form of Parliament, and was composed of two houses. The bishops, mitred abbots, and heads of other monastic households, composed the Upper House; the deans, archdeacons and proctors of the clergy formed the Lower House and chose a presbyter to preside over their deliberations. The convocation met at the same time with Parliament.

The resistance to Papal aggression in England had now become powerful, and was made by all the estates of the realm, the king himself being leader. The agents of the Pope had for centuries been allowed to plunder the realm of vast treasures. Even moneys set apart for re-

A. D.

1300-1399

ligious purposes in England were taken away by these agents to Italy. Parliament now ordered that if the Pope should in any way try to collect from the realm the exactions to which king John had submitted they would resist him to the utmost. This action greatly offended the court and bishops of Rome. But their displeasure no longer terrified English kings and statesmen, though most of the English clergy and the mendicant orders were the submissive servants of the Pope.

In this reign appeared that herald of the Reformation, Wiclif, doctor of the English church, and professor of Divinity in the University of Oxford. He was endowed with superior ability, and had acquired a high rank as a scholar. At the same time he was zealous for the truth and bold in its defence. This doctor was the champion of the rights and privileges of the university and fearlessly defended its laws against all orders of friars, and also had the boldness to reprove the Pope for his unreserved patronage of these orders. This conduct no true Briton ever considered a crime. But Langham, archbishop of Canterbury, was too true a servant of the Pope to suffer a professor in Oxford to take such liberties, and he deprived him of his place. Wiclif appealed to Pope Urban the Fifth for redress, but with little hope of justice. The Pope had not forgotten the bold attack of the deposed professor, and confirmed the sentence of Langham. Wiclif now attacked both the monks and their scandalous conduct. Nor did he stop here but also exposed the usurped power of the Popes and other abuses of the Church. The reformer was encouraged by the respect of Parliament. When that body had discussed the question whether England was bound in honor to pay Peter's pence to the Pope, it was referred to Wiclif to decide. His decision was that Peter's

pence was not a debt but a charitable donation, and that the State was under no obligation to pay it. In a course of lectures which he delivered at Oxford he exposed the falsity of the doctrine of Transubstantiation, and vindicated the primitive doctrine of the Eucharist. This was the cause of his expulsion from his chair in the university. The displeasure of the Pope and the archbishop was not able to divert him from his work of reform, but he continued to refute and expose the errors and superstitious practices of the church of Rome, and exhorted the laity to study the Scriptures. To encourage them in this important and essential duty he translated the Scriptures into the English language, that all might read them. As he had good reason to expect the monks whom he so severely exposed commenced a violent persecution against him, and laid their charges before the Pope. In the year 1377 Gregory the Eleventh ordered Simon Sudbury, archbishop of Canterbury, to bring his case before a council assembled at London. But Wiclif was enabled to escape this danger through the aid of the duke of Lancaster and others who had a high regard for him. Soon after the death of Gregory the great schism in the West occurred, during which this controversy escaped attention for a long time. In the year 1385 his cause was revived by De Courtenay, archbishop of Canterbury, and was carried on with great warmth in two councils held at London and Oxford. The result of these deliberations was that of the twenty-three opinions of Wiclif which were the subject of examination ten were condemned as heresies and thirteen as errors. Though accused of so many heresies and errors he escaped the persecutor's hand, and died in peace, at Lutterworth, in the year 1387. He left many followers, who were persecuted with extreme severity by the adher-

ents of the see of Rome. Thirteen years after his death his bones were dug up and publicly burned. This act of pagan barbarity harmed neither the bones nor the fame of the reformer, while the flames that consumed the senseless remains afforded additional light to the English church and nation to make their escape from the toils of slavery and fogs of superstition.

At the time Wiclif was condemned for his doctrinal opinions the laws against the Papal supremacy were renewed and strengthened by the act called *Præmunire*. By this act the penalties of imprisonment and forfeiture of goods were inflicted on all who procured at Rome processes, bulls, or any other instruments that came in conflict with the rights of the crown of England. The clergy of the realm were not unfrequently exposed to great insults at Rome. Such was the fortune of Thomas Bradwardine. This churchman was educated at Merton College, Oxford, and was one of the proctors of that institution in the year 1325. His learning so far surpassed the educated men of his time that he was surnamed the Profound. Bradwardine was confessor to Edward the Third, attended him in his French wars and often preached before him. In reward for his eminent piety, learning and humility, he was chosen archbishop of Canterbury. He was no courtier and was destitute of courtly manners. After his election he went to Avignon to receive consecration. While there cardinal Hugh, a nephew of the Pope, made him an object of public ridicule. He dressed up a man in the habit of a peasant, set him upon an ass, and then sent him into the hall with a petition to the Pope to make him archbishop of Canterbury. But the Pope and cardinals had the good sense to frown upon this insolent act, in the meantime bearing witness to the fact that a man pos-

sessed of the learning, piety and humility of Bradwardine, was worthy of respect.

This eminent scholar and bishop enjoyed his honors only for a short time. He was consecrated in A. D. 1349, and seven days after his return to England he died. He was the author of a work entitled "Concerning the Cause of God against the Pelagians" which shows his great ability as a scholar, reasoner, and theologian.

The cause of reformation was aided by the change that took place in the spoken and written language of England in this century. From the Conquest till the reign of Edward the Third the French was the spoken language of the higher classes while the Latin was the written language, even for private letters, till the time of Edward the First. Then the French became also the written language. In grammar schools boys were required to construe their Latin into French. The English language was seldom written and rarely employed in prose till after the middle of this century. The first book printed in English was the travels of Sir John Mandeville, published in the year 1356. Six years before this there was one teacher who required his boys to construe their Latin into English, and this was the first of the kind. The translation of the Bible into English, by Wiclif, greatly enriched the language by the addition of many words from the Latin and French. About the same time it was ordered that all pleas in courts of justice be made in English, because the French had ceased to be the spoken language of the realm; and, in A. D. 1385, we learn from Trevisa that gentlemen were abandoning the practice of having their children taught French. It will surprise the young student of the history of this age to learn the fact that at the close of the fourteenth century the average amount of education of an

English gentleman of the first class embraced common reading and writing, some familiarity with the French language and a slight tincture of the Latin. One of the first efforts in penmanship by a woman was that made by the wife of Sir John Pelham, in the year 1399. Philip the Bald, in the latter part of the thirteenth century, could not write his own name, while signatures to deeds of private persons do not appear till the fourteenth century, and did not become the established custom till the middle of the fifteenth century. There were a few English laymen of this century highly educated for the age in which they lived. Of these none stand higher than the poets Chaucer and Gower. Chaucer was by far the greatest English poet of the Middle Ages or of any age prior to that of Elizabeth; while on the continent Dante and Petrarch were the morning stars of modern literature, and the latter did more than any other writer of his age to revive a correct literary taste. Schemes were devised and adopted in Western Europe for promoting the study of letters, improving literary taste and dispelling the pedantic spirit of the times. The fruits of this noble effort were the erection of schools in numerous places, in which all the liberal arts were taught. In these schools, beside monks, young men of slender means were educated. In philosophy, Aristotle continued to be the master, though Plato was preferred by the Mystics, since his principles harmonized best with their opinions. The two sects of philosophers called Realists and Nominalists renewed their controversy relative to the merits of these renowned authors. The Realists supported the principles of Aristotle, the Nominalists opposed them. The Greeks and Persians never fought each other with swords more furiously than did these sects with words. The Realists despised the Nominalists because

they were a new sect, while to their own party they ascribed a very high origin. The Nominalists retorted upon them that they were stupid visionaries. The Realists, though opposed by the most learned doctors of Paris, prevailed, through the greater influence of the Pope, who took sides with them. John the Twenty-second and his successors used their influence and patronage to banish from the Church the philosophy of the Nominalists and in consequence of this the university of Paris, by an edict, condemned this philosophy, in the year 1339.

Many of the philosophers of this period were also professed astrologers. Astrology consists in telling fortunes and future events by the appearance of the heavens and the influence of the stars. Modern science has clearly proved the folly and falsehood of this art. But in that age many of every class believed in it, and were powerfully influenced by the predictions of its professors. The philosophers of this class were very careful how they practised their art lest they should be entrapped by the inquisitors and punished for witchcraft. Ceccus, a famous philosopher, astrologer and mathematician, being incautious in the practice of his art, and having performed some wonderful experiments in the science of mathematics, was promptly reported by the superstitious witnesses, and, in the year 1327, was burned alive by the inquisitors of Florence.

Raymond Lully was the author of a new and singular system of philosophy which he explained in his many writings. This author was very zealous in propagating the Gospel, and for this purpose travelled much by sea and land, though exposed to many dangers. He was finally murdered by the Mahometans in Africa, while laboring for their conversion. Nicolas Cabasilas surpassed all

others of his age in the science of astronomy and mathematics; and Nicolas Lyranus surpassed others as a Scripture commentator. He was a remarkable Hebrew scholar but deficient in the Greek, which made him a better expositor of the Old than of the New Testament. Of all the Franciscians the most learned expositor was Duns Scotus, who led their controversy against the Dominicans.

The Irish church appears to have made but little progress in this century. In the year 1313, John Lech, bishop of Dublin, made an attempt to found a university in that city; but his death, occurring the same year in which the attempt was made, put an end to the enterprise. His successor tried to execute his plan, but also failed. Among the most eminent of the Irish clergy of this century was Richard Fitz Ralph, a native of Dundalk. He received his education in England, and he became chancellor of the university of Oxford. In the year 1347 he was promoted to the see of Armagh, having received consecration at the hands of the bishop of Exeter and three other prelates. He is said to have been a learned and effective preacher, which information is confirmed by a volume of his sermons which was published. This prelate became involved in an angry controversy with the mendicant orders, whose influence had become very powerful over the Irish people, and who interfered here as elsewhere with the rights of the bishops and clergy. They had acquired possession of numerous abbeys and churches to which the people resorted in preference to their parish churches; and their influence weakened the attachment and confidence of the people toward the secular clergy, and deprived them of their congregations. This caused them to be looked upon as intruders by the clergy. The bishop of Armagh assailed some of the principles on which these orders were founded,

maintaining, in a series of sermons preached at St. Paul's cross, in London, that our Lord, though poor Himself, yet did not love poverty for its own sake. He neither begged nor taught others to beg, but, on the contrary, instructed them not to beg. He taught that it was neither prudent nor pious to take a vow of perpetual poverty; and that those who come to confession should prefer the parish church to the friar's oratory, and the parish priest to the mendicant. By this bold stand in opposition to these orders he incurred their hatred, and was brought to trial by them before the Pope and court of Rome. He appeared, and manfully and ably defended his views before the assembly, but was detained in France three years, and died there before the close of his trial.

Though vigorous efforts were made by such noble spirits as Fitz Ralph to resist the tide of corruption that was flowing in upon the Irish Church, they were not effectual. There was an oppressive tyranny exercised over this Church by the power to which she had been forced to submit. The bishops of Rome showed a spirit of hostility both towards the Irish church and the Irish people. The bull of Adrian gave Henry the Second instructions to "Teach the Christian faith to the ignorant and rude," meaning the Irish clergy and people; "to exterminate the roots of vice from the field of the Lord;" "to reduce the people to obedience unto laws;" "to restrain the progress of vice, and increase religion." Alexander the Third speaks in the harshest language of "the filthiness of that land," and terms the Irish people "a barbarous nation, enrolled under a Christian name; destitute of good morals, and whose church was totally disorganized." The same feeling existed in the breast of the following Popes, who showed their contempt by taking part against the Irish up-

on every occasion, and never trying to lighten the burden of their sufferings. Attempts were made to overspread the island with Italians, who should control the revenues of the Church, while they refused to perform the duties of their office. Against these gross abuses the most vigorous protests were made, which appeared so just and urgent that Henry the Third was obliged to use his authority in putting a stop to them, and gave the governor of the island orders to prevent the Pope's agents from extorting money from the Irish clergy, and for making such shameful use of their benefices.

Thus far in our history the church of Scotland has received but little of our attention. The original Scotia or Scotland was the present Ireland, and the Scots, in their first appearance in authentic history, were the people of Ireland. The name of Scotland appears to have been given to the united kingdom of the Picts and Scots in the tenth century. This interchange of names was a fruitful source of controversy between the Irish and Scottish writers in the sixteenth and following centuries.

The first prince that ruled the country now called Scotland, of whom we have any reliable record, was Fergus, who crossed over to Britain about the year 503. His nation had at that time been blessed by the ministry of St. Patrick, and Fergus himself is said to have received, in his early years, a blessing from that saint. His grandson, Conal, was king of Scotland when Columba began the work of converting the Northern Picts. By that prince Iona was given for the use of the mission. This prince was succeeded by Aidan, his nephew, who was crowned by Columba at Iona.

The Scottish church had from the beginning the same orders in the ministry as all other branches of the Church,

—bishops, priests and deacons,—and believed that none other than bishops could ordain. For several centuries there appear to have been neither dioceses nor parishes in this country. But there were numerous monasteries, at the head of which were either bishops or priests, the primate of the Picts and Scots being the bishop of Iona. When this island was desolated by the Northmen, in the middle of the ninth century, the primacy was transferred to Dunkeld, and fifty years later to St. Andrew's. Gradually the polity prevailing in the English church was introduced, and this work was hastened by Malcolm the Third and his wife, queen Margaret, who was the daughter of an English king. In the twelfth century the work of conformity was completed by his successors. The ritual of the church of Scotland of the Middle Ages was also nearly the same as that of England. The kingdom was divided into twelve dioceses; but not till the fifteenth century did the Scottish church have a metropolitan. The bishop of St. Andrew's had a kind of precedence, and next in order was the bishop of Glasgow. By one of these the kings were crowned and anointed. But these bishops had no jurisdiction over the other sees and did not bear the name of archbishop. This gave rise to the claims of the archbishop of York to the primacy of Scotland, which the court of Rome, for its own advantage, for a time encouraged. But in the year 1225 the Pope published a bull instructing the church of Scotland to meet in council. Accordingly the bishops, abbots, priors, and other chief clergy, assembled annually, sitting in one house under the presidency of a chairman chosen by the bishops from their own order. These councils continued to meet till A. D. 1472, when St. Andrew's was erected, by Sixtus the Fourth, into a metropolitan see, and its prelates received

the title of archbishops. Twenty years later Glasgow was honored with the same dignity by Pope Innocent the Eighth, by which this see was made to sustain the same relation to St. Andrew's that York does to Canterbury.

CHAPTER XXXVII.

THE monkish orders that figured so largely in the history of the thirteenth century, occupy also an important place in this. Their conduct, for the most part, was a scandal to Christianity, and though their shameful lives were well known to the Popes, they could not be reformed, because of the divided state of the Western church. The Dominicans and Franciscans were still at the head of the various orders, both in numbers and influence. They were, in fact, the rulers of the Church, since their will, for the time, was supreme. All matters of importance at the Court of Rome, and in many of the cabinets of princes, were controlled by their judgment.

*A. D.**1300-1399*

Though the lives of the friars were, in general, so disorderly, yet a multitude of the people looked upon these mendicants as the holiest of men, and their orders as the surest road to heaven. Hence a great number of the well, the sick, and the dying, desired to become members of these orders, that they might thus secure a safe passport to the land of the blessed. Many provided in their wills that their bodies, after death, should be wrapped in the ragged clothing of these friars, and be buried amidst the slumbering remains of their departed. This affection and reverence for the mendicant orders, excited the jealousy of all orders of the clergy, who accused them of undermining the ancient discipline of the Church, and of assuming to themselves a power of deciding Church matters to which

they were not entitled. In England the university of Oxford made a resolute stand against the encroachments of the Dominicans. But the Popes, believing them to be their best friends and most faithful servants, were their defenders and patrons, and so delivered them out of the hands of their many and powerful enemies. Supported and encouraged by such patronage they were quite unwilling to desist from their selfish course, and continued their interference with the rights of the secular clergy, propagating, in the meantime, some of the most absurd and profane fictions.

It was common in this age for the more fanatical of the people to imprint on their bodies marks in imitation of the five wounds of Christ. On the death of St. Francis these wounds were impressed on his body. His followers then published the fable that Christ Himself impressed these wounds on the body of their founder, on Mount Alvernus, and the Popes sanctioned the tale. The Pontiffs also approved a book entitled, "The Confirmities of St. Francis with Jesus Christ," composed by Albrizi, a follower of this saint. In this book the Son of God is put on a level with Francis.

The divided state of this order of friars continued, though efforts were made to restore their unity. In the early part of the century Clement the Fifth brought together the leaders of these rival parties, and tried to compose their differences and unite them in harmonious action. But his exertions could only quiet the violence of their discord for a short time. Upon the death of Clement the strife revived again in all its severity, and the Spirituals assailed the opposing faction with force of arms. Pope John the Twenty-second tried to heal the wounds of division, and, failing in his efforts, he decreed that in future any of the

order that would not obey him should be treated as heretics. In obedience to this order four of their number were burned to death. But even these severe and cruel measures did not secure the required obedience.

The two parties were distinguished by their dress, as well as by their vows of poverty. The more lax wore long, loose, and flowing habits, and after harvest and vintage laid in a store of grain and wine. The Spirituals wore short, scanty, and coarse habits, and professed absolute poverty, declaring that this was the custom and law of their founder. As the Pope's severe order did not calm the storm he ordered both parties to submit the two points in dispute to the judgment of their superiors. But the severity of John defeated his purpose; for those friars that felt most keenly the severity of his edict considered themselves objects of persecution. Their four brethren whom he had put to death they honored as martyrs, and for this act of cruel persecution they declared him unworthy the Papal dignity, and, in fact, Antichrist. By means of his inquisitors the Pope now seized as many as he could of these zealous followers of Francis, and committed them to the flames.

Another subject of controversy was introduced about this time by a Franciscan monk who taught that "neither Christ nor His Apostles ever possessed anything, in common or personally, by right of property or dominion." This proposition was defended by the Franciscan order, and opposed by the Dominicans, with their customary furious zeal, which the Pope and his cardinals tried in vain to quiet. So bitterly were these orders now opposed to each other that nothing could check the fury of the flame. In the meantime the Pope took sides with the Dominicans, and declared that all who maintained this doctrine were

heretics. As his bull proclaiming this decision did not affect the Franciscans, but rather made them more determined to hold to the principle, he published a more severe edict, in which he declared that the doctrine that Christ and His Apostles had no common property was a "pestilent, erroneous, damnable and blasphemous doctrine, hostile to the Catholic faith," and furthermore added that all such as adhered to it were obstinate heretics and rebels against the Church.

How much the "Estates of the Church" and their integrity had to do with this unamiable decision is left for the reader to conjecture. But the decree had the effect to arm the Dominicans with the sanction and weapons they coveted. Their inquisitors were put on the track of those of the Franciscans who opposed the Pope's decree, and they seized and bound great numbers of them. To arm himself against the order which he had so outraged John summoned to his court their most eminent men and detained them there, and in all places he kept a strict guard over them by means of the Dominicans, his friends. All these proceedings seemed to exasperate yet more the feelings of the Franciscans, and they availed themselves of the first chance to retaliate upon the Pope his cruelty and injustice. As soon as the strife between Louis of Bavaria and the Pope began they fled to him for protection, and from thence published the most violent articles against John and against the power and authority usurped by the Popes in general. Those eminent men of their order confined at the court of Rome made their escape, in the meantime, and joined their power and influence against their oppressor. The severe and truthful exposure of the errors, vices and tyranny of the court of Rome was a severe blow to the Papacy. It probably influenced John to pursue a different

line of policy toward the offended monks. For in the year 1329 he assembled the Franciscans at Paris, and, by gentler means and the good offices of cardinal Bertrand and the Parisian doctors, calmed the violence of the tempest he had excited. These monks now acknowledged John to be a lawful Pope, and, in some ambiguous way, the doctrine concerning the poverty of Christ and his Apostles was explained so that it ceased to create its usual amount of heat. There remained, however, a great number of the order, in Germany, Spain, and Italy, that would not be reconciled in this way.

After the death of John, his successors, Benedict the Twelfth and Clement the Sixth, took great pains to reconcile the contending parties, and dealt much more gently with the followers of Francis than John had done. This conciliatory course had a happy effect, and brought back to the order many of the eminent men who had withdrawn from it. But it fared hard with those in Germany who had found protection under Louis, and who, after the death of their protector, in A. D. 1345, still held fast to their principles. His successor, Charles the Fourth, had obtained his crown essentially through the favor of the Pope. He now helped the Pope, in way of payment, to destroy all the Franciscans in his dominions who held the doctrine that Christ and His Apostles had no property in anything. Some of these persecuted friars fled to other countries, and thus escaped the bloody decree.

As the Franciscans were utterly opposed to reunion, and no efforts of Popes nor clergy could restore the unity of the order, their chief finally gave his consent to its division, in the year 1368. The Spirituals now increased quite rapidly in numbers under the favor of the Pope, and the two orders were henceforth distinguished as "Convention-

al Brethren," and "Brethren of the Regular Observance."

In the year 1367, John Colombine, a nobleman of Siena, founded the order of "Apostolic Clerks," which society was confirmed by Urban the Fifth, in the following year. There was a habit prevailing among the members of this order of very frequently using the name of Jesus, from which circumstance they were called Jesuits. The order survived until the seventeenth century, when it was abolished by Clement the Ninth. Its members were not admitted to holy orders, but assisted the poor by their prayers and other pious offices, attended upon the sick, and when they found them too poor to furnish their own prescriptions they distributed them without pay.

In the early part of the century another society arose, called the "Alexian Brethren and Sisters," because they chose Alexius as their patron saint. The occasion that gave rise to this new monastic order was the neglect of the clergy to perform their duties to the sick and dying. Disease at this time was fearfully fatal, and the priests fled from the presence of those who were attacked by it, leaving them to their fate without the comfort of religion. Certain pious persons at Antwerp, witnessing this with sorrow, formed themselves into a society to perform the duty of the recreant clergy. They visited and comforted the sick conversed and prayed with them, encouraged them in their dying hour, and, after their death, attended their bodies to the grave, singing funeral hymns by the way. Because of the latter part of their office, they were called derisively, Lollards, the German for singers. This pious example was followed by great numbers in different parts of Germany and Flanders, where numerous societies sprang up of the same order. The pious services of the Lollards excited the jealousy of the faithless clergy and the friars,

by whom they were persecuted and accused to the Popes of crimes of which they were innocent. Thus persecuted for the performance of duties which the clergy refused to discharge the magistrates came to their relief and testified to the Popes of their deeds of mercy and charity. This testimony of influential laymen in their behalf, induced the bishops of Rome to throw around them their powerful protection.

The inquisitors, during this century, were extremely active in their work of blood. They went everywhere within the bounds of the Pope's acknowledged jurisdiction searching for heretics of all sorts, and succeeded in finding and burning multitudes. The most difficult sect they found to destroy, was the "Brethren and Sisters of the Free Spirit." The members of this order were looked upon, by many of the common people, as eminently pious, and therefore great numbers were added to their ranks in Italy, France, and Germany. In this sect was a famous woman by the name of Margaret Poretto. In an elaborate work she had undertaken to prove "that the soul, when absorbed in the love of God, is free from the restraint of every law, and may freely gratify all its natural appetites without contracting guilt." This woman, with one of the Brothers, was burned at Paris in the early part of the century. Being thus severely persecuted the Brothers formed the resolution of leaving upper Germany and moving into the lower parts of the empire.

This scheme was so far executed that Westphalia was the only province that refused them admittance. Their emigration into this province was prevented by the prudent measures of Henry, archbishop of Cologne, who, in a council held in the year 1323, seriously admonished the bishops of his jurisdiction to be on their guard against

them, and to use their best endeavors to prevent their immigration. About this time the sect suffered a severe loss in the death of their leader, a chief of great ability, who was seized and burned as a heretic. Pope John tried to exterminate them by unrelenting persecution, but failed.

Near the middle of this century appeared the sect of the "Flagilants," who, rambling through various provinces, caused great disturbance. Among other opinions they held that "self-punishment by scourging was of equal virtue with baptism or other sacraments; that it would procure from God the forgiveness of all sins, without the merits of Jesus Christ." This, with other fatal errors, caused them to be ranked among the worst species of heretics. Great numbers of them were destroyed by fire and other modes of torture, which was now established as the ultimate argument of the Roman church.

Another sect, utterly opposed to this in its show of religious fervor, appeared at Aix-la-Chapelle in the year 1373, called the "Dancers." The members of this society, of both sexes, would suddenly begin to dance, publicly or privately, holding each other's hands and continuing to dance until they fell exhausted and breathless. They affirmed, on their recovery from their swoon, that during the dancing spasm, they were favored with wonderful visions. But the clergy believed them to be possessed of the devil, and, in order to restore these merry fanatics to their right mind, they endeavored to cast out the evil spirit by means of incense and singing hymns. By this means they believed they could effectually expel the devil from the Dancers.

The Knight Templars still existed, but their good fame had gradually departed, until it was only known as some-

thing they had once possessed. Now the most heinous crimes were charged upon them, and their chief accuser was Philip the Fair, king of France, who also declared them to be the enemies of all religion. By the powerful influence brought to bear against them, the Pope was virtually forced to dissolve them as an order. Their immense wealth was confiscated; a portion of it was bestowed on other societies, and the remainder fell into the hands of the sovereign princes in whose dominions the order was suppressed. There was scarcely a crime, however great and foul, that was not charged upon this order. Still, it is quite probable that their crimes were made more aggravated by the motives of revenge and avarice on the part of the French monarch.

The Waldenses and other sects which had thrown off the Papal obedience were still most cruelly persecuted. Many of them fled to districts most remote from the see of Rome, and where they hoped to escape the reach of the persecutor.

The Jews also suffered severely in this century in some parts of Europe, and especially in France, Germany, and Spain.

To sharpen the edge of persecution reports were circulated that they were guilty of poisoning the public fountains, of killing infants and drinking their blood, and that they profaned the consecrated wafers of the Eucharist. These wicked slanders were believed by the ignorant populace, and brought down upon them the severest afflictions.

While the Roman communion was thus pursuing those who could not, in conscience, embrace her errors, she was from time to time adding new errors and absurdities to her ritual. In the year 1350, Clement the Fifth, in compliance

with the wish of the Roman people, ordered that the jubilee which Boniface the Eighth had decreed should be celebrated once in a hundred years, would hereafter be celebrated twice in every century.

Innocent the Fifth established festivals sacred to the memory of the lance that pierced our Saviour's side ; of the nails that pierced His hands and feet ; and of the crown of thorns that sat on His brow.

Benedict the Twelfth crowned this new catalogue of festivals by the creation of another in honor of the marks of Christ's wounds, which the Franciscans declared were impressed on the body of their founder by a miracle. This festival was designed to honor that profane fable.

John the Twenty-second commanded all Christians to add to their prayers those words with which the angel Gabriel saluted the Blessed Virgin. The doctrine of her immaculate conception was the subject of bitter controversy in the latter part of this century, at Paris, the doctors of the university opposing the fiction, and the Dominicans defending it.

CHAPTER XXXVIII.

THE great temporal calamity of the fif- *A.D.*
teenth century was the fall of Con- *1422-1453*
stantinople and the Eastern empire. From age to age this once mighty empire had continued to decline and was now awaiting the shock that would prostrate her, as some old forest tree, whose branches and roots have gradually passed into decay, awaits the tempest that shall finally hurl it to the earth. This decaying old trunk was now an inviting object for the ambition of some rising and vigorous state. The Turk saw the advantage and seized it. Rapidly this mysterious and dreaded people gathered round their feeble and certain victim. There was, however, still remaining in this once mighty people a little vitality and power of resistance, which gave the Turk the trouble and cost of making two attempts before the prize was his. The first expedition was conducted by Amurath the Second, in the year 1422, and numbered two hundred thousand men. For the first time the citizens of the imperial city now heard the roar of hostile artillery, and the walls of their city felt the impulse of cannon balls. This new art the Turk had learned from renegade Christians, and most eagerly saw and used its power. But the walls were too strong for his imperfect missiles, which, with the vigorous sallies of the Greeks, delayed his work until he was recalled to suppress an insurrection in his own dominions. Thus ended a two-months siege.

In the year 1452 Mahomet the Second, a sultan of

uncommon learning, wisdom, genius and courage, began his preparation for the second siege of Constantinople. In this preparation he wished above all things that he had a cannon of sufficient power to batter down the walls of the city. It happened that a Dacian founder of cannon had deserted to the Mahometans, and he was most heartily welcomed by the sultan at this period of his preparation. Mahomet asked this Dacian if he could cast a cannon of sufficient power to accomplish this purpose. To this inquiry the Dacian replied, "I am not ignorant of their strength; but were they more solid than those of Babylon I could oppose an engine of superior power." The name of this apostate was Urban. At the end of three months he had produced a brass piece of immense size and power, whose mouth measured about three feet in diameter, carrying a stone bullet weighing more than six hundred pounds. Sixty oxen were required to draw it, and nearly two months were consumed in its journey of one hundred miles. At this time Palaeologus the Second was emperor. As he witnessed at a distance the formidable preparations of his dreaded foe he implored aid of the Western powers, and humbly besought the protection of Heaven. But some of the Western powers were then involved in their own quarrels; others thought the danger imaginary; some were too remote to afford succor, and others were too weak. Of the inhabitants of Constantinople the cowardly withdrew, leaving the city to its fate, and the rich, who had means to hire a vast army of mercenaries, withheld their treasures. Yet in this emergency the emperor did what was in his power to protect his capital, and repel the Turk.

In the spring of 1453 Mahomet approached the city. In his progress the towns in the Grecian obedience that submitted to his power were spared; those that resisted

were swept with fire and sword. Early in April, with two hundred and fifty-eight thousand men, he began the siege of the imperial city. Constantinople at this time contained more than one hundred thousand inhabitants. To the shame of his Christian subjects, of this population, after diligent inquiry, no more than four thousand nine hundred and seventy Romans could be found willing to bear arms and stand in defence of all that should have been most dear to them. This force was increased by a body of two thousand strangers, who were promised a rich reward, in case of victory. It devolved on this small army to defend a wall of thirteen miles in extent, and at all points where the Turk should think best to assail it. In the meantime the emperor renewed his efforts with the Western princes, and used every endeavor to persuade them to lend him their aid. He tried also to interest the Pope in his behalf, and offered to subscribe any terms of union between the churches, and to influence his subordinates in Church and State to do the same. In this state of suspense the cell of the patriarch Gennadius was thronged by anxious multitudes of every class of the Greeks, to learn his judgment of the fate of the city. Though he was invisible, he had exposed on the door of his cell these startling exclamations: "O miserable Romans, why will ye abandon the truth? and why, instead of confiding in God, will you put your trust in the Italians? In losing your faith you will lose your city. Have mercy on me, O Lord! I protest in Thy presence that I am innocent of the crime. O, miserable Romans, consider, pause, and repent. At the same moment that you renounce the religion of your fathers, by embracing impiety, you submit to a foreign servitude!" By means of these expressions the hatred of the proposed union became more

intense among the citizens. Even the first minister of the empire declared that he would rather behold in Constantinople the turban of Mahomet than the Pope's tiara or a cardinal's hat. Thus all hope of aid from the West was surrendered.

During this siege the last Constantine became emperor, and, like the first, he deserves the name of Great. He led his noble band of volunteers to the defence with heroic fortitude and unyielding patience. Against the walls were ranged by the Turk fourteen batteries, that were incessantly showering their balls against the weakest points. The chief of these was the monster cannon we have described, flanked by two others of great power. This immense piece could only be loaded and discharged seven times a day; but where its balls hit they made a deep impression.

There was a ditch of great depth fronting the wall on the land side, which it was necessary to fill before the enemy could approach to storm the city. This ditch Mahomet tried to fill, and without intermission employed his men by day upon the work. The soldiers thus employed were constantly exposed to the fire of the Greeks from behind their walls. And what the enemy were able to do by day, with great loss, was destroyed by the Greeks at night, with little exposure. Under cover of the darkness they sallied forth and removed the partially constructed bridges. Mahomet, perceiving how great loss his army was suffering, and yet making no progress, attempted to enter the city by other means. He employed his men in mining, hoping by this means to get beneath the walls without exposure. But in this he was also disconcerted by the operations of the defenders, who intercepted his mines with others of their own digging. In the meantime

where breaches were made by his cannon they were defended by day and repaired by night.

We now turn to a new diversion of this memorable siege, which is a naval combat. The entrance of the Bosphorus was blockaded by three hundred Turkish war vessels. This numerous fleet was designed to prevent any succor reaching the besieged by sea. Mahomet was no doubt aware of the fact that the Greeks were looking for relief in this direction, and that such aid was now on its way. Five ships, large for their time, laden with stores for the relief of the inhabitants of the city, and with soldiers and marines for its defence, had sailed from the port of Chios. They were now nearing their destination. Under full sail, impelled by a favorable breeze, these ships bore down on the Turkish fleet, which at the same time advanced to meet them, encouraged by the voice and gestures of Mahomet, who, in his saddle, witnessed the scene from the shore. As the Turkish vessels drew near, the Greeks discharged their artillery among them, and when they came alongside they swept their decks with small arms and poured down on their heads liquid fire. Thrice the Turks attempted to capture these five ships, and thrice they were repulsed with terrific loss. Then they fled in dismay, having lost, says Phranza, the historian of the siege, more than twelve thousand men. The ships, with their supplies, reached the city in safety, and caused great rejoicing among all within its walls. Mahomet, however, was not discouraged, but was resolute in his purpose to wear out the little garrison by dint of numbers and constant activity. By this time several breaches which could not be repaired, were made by his cannon and through these breaches he now made preparation for a general assault. On the eve of the final trial of strength he inspired the minds

of his soldiers and their officers by every conceivable motive to courage and obedience, and his spirits were strengthened by the evidence he witnessed of the effect of his influence, for the camp echoed, and reëchoed with the shouts of his soldiers, and the darkness of the night was dispelled on sea and land by innumerable burning torches. His army and navy were ready and eager for the conflict.

On the side of the Greeks there was despair. The gallant emperor gathered around him his few surviving followers and delivered his last speech, and his nation's funeral oration. Together they wept, they embraced, they devoted their lives upon the altar of their country. Then these noble heroes departed each to his post upon the rampart, and maintained all night a vigilant and anxious watch. The emperor and some faithful companions entered the dome of St. Sophia, and devoutly received, with tears and prayers, the last sacrament. He next took a short repose in his palace, asked pardon of all he had injured, then mounted his horse and visited the guards and observed the motions of the enemy.

At daybreak the enemy assaulted the city by sea and land. They were received by the Greeks with determined valor; and within two hours the ditch before the wall was filled with the dead bodies of fallen enemies. A bridge of human bodies was thus formed. The Sultan now advanced with a powerful body of his invincible reserve for a final and desperate charge. The double wall had been battered to pieces by the Mahometan cannon. Yet the valiant Christian band resisted; and chief among them was their heroic emperor, who fought and commanded till at last he fell amidst the bodies of the slain; and the empire was in ruins, and the beautiful imperial city became

the spoil of the infidel. This memorable event occurred on the twenty-ninth day of May, 1453.

Now the triumphant Turks, eager for spoil, rushed everywhere, desecrating cathedral, church and convent; binding senators, bishops, priests and nuns, together with the common people, and driving them hastily along the streets to slavery or to death. Sixty thousand were thus forced from the city to the fleet. Deeds of revolting cruelty and burning shame were inflicted by the victors upon their defenceless captives, while even the chivalrous sultan proved himself devoid of those noble feelings and principles that adorn the true hero.

Mahomet the Second was master of Constantinople. He was impressed with the beauty and magnificence of St. Sophia, and by his command it was converted into a Turkish mosque. He found the palace of the Cæsars desolate and stripped, and as he contemplated the ruins a melancholy strain came over him. In this mood he repeated an elegant Persian couplet: "The spider has wove his web in the Imperial palace; and the owl hath sung her watch-song in the towers of Afra Siab." He chose Constantinople as the seat of his empire, and divided the churches of the city between the Christians and Mahometans. He delivered into the hands of the patriarch, Gennadius, his crozier, presented him a horse richly furnished, and a palace for his residence. These privileges were enjoyed by the Christian inhabitants for sixty years after the capture.

The fall of Constantinople was a great calamity to the cause of Christianity, and was a source of profound grief in all Christian lands. This grief was the more bitter since it was the fault of the Christian world that it happened. There were a few princes and nobles in Europe who were now eager to vindicate with their treasure and their lives

the honor of their Lord against the false prophets. But their zeal was not seconded by a necessary coöperation, and the Turk was left in undisputed possession of his treasure. The unquiet spirit of Mahomet, however, was not content with this magnificent acquisition. There appeared to be no bound to his ambition, and he meditated the conquest of Italy, and, perhaps of all Christendom. These conquests he was vigorously prosecuting when death relieved the world of its scourge, in the fifty-first year of his age.

The Eastern empire merited this affliction. From the days of the Apostles she had been blessed with the Church and the Word of Life, and yet she had proved unworthy of both. Her glorious capital had for ages been polluted by hypocrisies, sins, and enormous crimes. Though professing to be Christian, yet for the most part in her public and private life, she had belied her profession, and polluted it with deeds of shame. From the days of St. John Chrysostom she wickedly pursued to death a multitude of Christian heroes who had dared to publish her sins and warn her of God's impending judgments. Finally, we behold the Divine patience exhausted, and the cruel and profane Turk trampling her pride beneath his feet, and desecrating her holy places. Thus had pagan Rome profaned the "Mother of Cities." Christian rulers should take warning of that threatened vengeance which hung over Sardis and Laodicea in the time of John the Evangelist, and which at length fell upon those cities. They should remember that though God in mercy may long hold the rod of His displeasure suspended over the heads of a rebellious people, it will at last fall upon them in strokes of ruin.

CHAPTER XXXIX.

THE liberal arts and sciences received, in *A. D.*
the West, a new impulse in the fif- *1440-1499*
teenth century. Several of the Popes were quite zealous patrons of learning, and among them Nicholas the Fifth excelled in literary enterprise. The bounty and influence of princes were the most generous contribution to their prosperity. In no age have more noble and generous patrons of learning appeared than the illustrious Medici of Italy. In the same enviable catalogue must be enrolled the name of Alphonso the Sixth, king of Naples, and the other kings of Naples descended of the house of Arragon. Academies and libraries were founded, at great expense, in Germany, France and Italy, while honors and prizes were placed before the young to induce them to excel in science and learning.

An event occurred at this time which gave a great impulse to literature. It was the discovery of the art of printing, by John Guttenberg, in the year 1440. This invention enabled the patrons of learning to publish the works of many Greek and Latin authors of distinction, which otherwise could not have been made useful to the public. The publishing of these works served to purify the taste of men of genius and to stimulate them to improve the low state of literature.

The manufacture of paper from cotton and linen, though a discovery of an earlier age, was now brought into extensive use, which added greatly to the facilities of pub-

lishing those works so necessary to promote the cause of learning.

The fall of the Grecian empire also contributed largely to the advancement of learning and science in the West. Driven from the East by the inroads of the ruthless invader the most eminent scholars of that empire fled westward for safety and peace. They brought with them the wisdom of Greece, and encouraged, wherever they dwelt, a love of learning, and cultivated in the minds of their scholars a better and more elegant taste than the West could furnish. Every eminent school secured the services of one or more of these learned Grecian exiles, as teachers; and no country in Europe encouraged them so generously as Italy. Here the Medici gave them the most liberal patronage, which resulted in making Italy the centre of learning and science, and hence the centre of attraction to those most ambitious of literary glory. The learned men of Italy, in this age, were chiefly occupied in publishing and illustrating elegant editions of Greek and other classic authors, in studying them as models, in both prose and poetry, and in unfolding to the literary world the precious remains of learned antiquity. In France, Spain, and Italy, the study of the Hebrew and other Oriental languages was also pursued by the clergy with diligence and success.

In Germany John Reuchlin and Tithemius were the restorers of solid learning, while Antony of Palermo excited a lively interest in favor of Latin poetry. In the meantime Cyriac introduced a taste for coins, medals, gems, and other precious monuments of antiquity.

Before the arrival of these learned Grecians, the philosophy of Aristotle prevailed without a rival, all the students of philosophy being the enthusiastic admirers and patrons

of this master. But the influence of the Grecian sages in the Western schools lessened this admiration, for they were zealous patrons of Plato. It was about the year 1439 that this revolution in the popular sentiment occurred. At this time several illustrious Romans were charmed with the sublime principles of Plato, and encouraged their adoption. The most eminent of these converts was Cosmo de Medici, who formed the design of founding a Platonic academy at Florence. Though the Platonic philosophy gained repute rapidly at this time, yet a lively controversy was carried on between the rival systems. The philosophy of Aristotle appears to have led a number of his disciples into the error of Pantheism. The Realists and Nominalists also grew more disputatious, especially in Germany, their disputes running so high that harsh words, severe laws, and even force of arms, were used.

Books at this time were becoming more plenty and volumes rapidly multiplying. In Milan alone, fifty persons were employed in copying them, which helped to reduce the very high price at which they had been sold. Here the study of the Greek and Latin languages absorbed the minds of scholars.

In England, at the beginning of the century, but little progress appears to have been made in learning. Books began to increase in public libraries; but at Oxford there was by no means a collection that was attractive to the best scholars or creditable to that renowned school. The people did not yet feel that inspiration which had awakened the Italian mind. King Henry the Seventh, in the year 1442, founded Eton school and King's college, Cambridge, which schools were the most amply endowed of any in England for the support of grammatical learning. Toward the close of the century we find an eulogy pronounced

by Erasmus on the state of learning in England, which, if correct, shows that in the latter half of this century, that country made rapid improvement. This scholar, who will figure so largely in the Church of the next century, devoted himself, with the utmost zeal, to the study of the Greek language. When a boy he had acquired the rudiments of that language, but at the close of the century he employed a Grecian from Sparta, who was then at Paris, to give him further instruction. He was hardly able to pay his tuition, yet he declares, "I have given my whole soul to Greek learning, and as soon as I get any money I shall first buy Greek books, and then clothes. If any new Greek book comes to hand, I would rather pledge my cloak than not obtain it, especially if it be religious, such as a Psalter or a Gospel." His first visit to England was in the year 1497, and he appears to have been delighted with everything he found, especially at Oxford.

In this century was published the work of the saintly Thomas à Kempis, called "The Imitation of Christ."

This work has been published in the languages of all Christian nations, and is said to have gone through eighteen hundred editions, and to have been read more than any other book ever published, except the Bible.

The fifteenth century has the honor of presenting to the world the first printed Bible, which was also the first book ever printed. It made its appearance in the year 1455. It is wonderful and admirable that the art of printing books should have made its first appearance in presenting the Book of books to mankind. How proper that this great and precious volume should lead the crowded millions of its followers, and so, as it were, ask a blessing on the new art, by dedicating its first fruits to the service of Heaven.

The expositors of this most precious legacy do not appear in this century to have kept pace with other departments of learning. The most distinguished commentator of the age was Tostatus, bishop of Avilla, whose volumes were translated into nearly all the languages of Europe. Nor were the theological seminaries of this century, in general, any credit to this department of science. They occupied the minds of students with subjects that were of very little practical advantage to themselves or the Church. Their teaching was fanciful, with a pompous effort to show off profound wisdom. On the contrary the mystics were intent on banishing all scholastic theology from the schools. The power and influence of the Franciscans and Dominicans were thrown into the scale favoring the fanciful and impracticable theology. This vain and worthless system, however, daily lost caste, and the Mystic idea increased in popularity.

Among the supporters of the Mystic mode of teaching this sublime science, and yet free from its errors, were the eminent Thomas à Kempis, and several other distinguished writers.

The controversy with the enemies of Christianity was now carried on with much more energy and ability than in many preceding ages. Several learned men exerted their powers in proof of the Divine origin of our holy religion, and defended it against the attacks of its enemies. Some employed their talents in presenting the evidences of Christianity, others in combating the errors of the Jews, and several in exposing the falsehood of the Koran.

Though Italy took the lead in the revival of learning in this century, and by her zeal and patronage awakened it from its slumbers in all parts of Europe, yet, near the close of the century, this advancing light was partially eclipsed,

and learning again declined. The principal cause of this was the expulsion of the Medici from Florence, in the year 1494. Then the Platonic academy was broken up, and the system of this philosophy never became popular again in Italy. Upon the whole, the fifteenth century, though it begins a new period in the history of science and literature, has left but few enduring monuments. Most of the lights of the age, so much praised, seem to have gone out with their own times.

But the revival of learning, with its new powers and energies, is not the only event of the century we relate with pleasure. Though the empire of Christ over the hearts of men in the East had become weakened and obscured by the darkness of a gross superstition, through the faithlessness of His disciples, in the West it was regaining its lost possessions. In the latter part of the century the Mahometan power in Spain was completely overthrown. This happy event had been ripening for ages, and was finally completed by Ferdinand, surnamed the Christian. This power being overthrown the many thousand Moors, who had been the strength of the declining Mahometan rule, were now exhorted to embrace the faith of Christ. But they were very slow in accepting the invitation. To hasten the work of conversion the popular argument of force was next appealed to. Zimenes, archbishop of Toledo, a prime minister of the kingdom, judged it expedient to adopt this mode. This, however, had the effect of totally checking the progress of conversion; for the Moors remained steadfast in their adherence to the false prophet.

At this time the Portugese understood the science of navigation better than any other nation. With most laudable zeal and enterprise they extended their discoveries to remote islands and continents, even penetrating India and

Ethiopia. In the latter part of the century they undertook the pious design of converting the Africans in Congo, and were repaid by the speedy conversion of the king and people, in the year 1491. It was to this enterprising commercial nation that Columbus applied for a fleet, with which he proposed to discover a western route to India. But his energetic spirit had conceived too great an enterprise for the faith of the Portugese ruler. He next applied to the king of Spain, and was received with cordiality. The requisites for his voyage were furnished him, and the result was the discovery of America, in the year 1492. By this event the western continent was revealed to the civilized world. Not long after the discovery by Columbus, Americus Vespucius, a citizen of Florence, landed on the American main. These daring navigators carried their religion with them, and on the successful issue of their voyages expressed their gratitude by attempting the conversion of the American savage. Pope Alexius the Sixth, in the plenitude of his assumed power, the ruler of all kings under the sun, next proceeded to divide America between the Portugese and Spaniards, and urged upon them the duty of converting the inhabitants of their new dominions. Accordingly, a great number of Franciscans and Dominicans were sent as missionaries to America.

While the Western world was thus enlightened by the advancing Sun of Righteousness the East was sinking into darkness and gloom as intense as existed when the eagles of pagan Rome floated over the empire. The power of the false prophet prevailed over Asia, and all his followers conspired to extinguish the light of Christianity altogether. Many provinces where the Gospel had diffused its life-giving beams were now the dismal seats of the vilest superstition. In China the Nestorians alone preserved

its light from being clean put out, and here it shone like a dying taper beneath a midnight firmament. The Nestorian patriarch exerted himself to save it from utter extinction. He sent missionaries into Cathay and different parts of China, who were commissioned to exercise the office and authority of bishops over the Christian inhabitants. But the exertion was of little avail, for the congregations assembled by these missionaries did not survive the century.

In Constantinople the liberty granted the Christian captives, upon the fall of the city, was greatly abridged near the close of the century; and the worship of Christ was perpetuated under severe restrictions. Thus sadly does the fifteenth century close in upon the Eastern Church lying in the dust with the heel of the false prophet upon her breast.

CHAPTER XL.

THE churches in the Roman obedience A. D.
had now become so corrupt in doc- 1400-1499
trine and life that they had ceased to be attractive to virtuous and devout minds. This degeneracy had been hastened by that system of indulgence which procured pardon for the greatest sins and crimes by money or its equivalent. In the meantime the ritual of the churches of the West had become utterly deformed by the introduction of new doctrines, rites, and ceremonies, which had no foundation in Scripture nor in primitive practice. Those who attempted reformation were either crushed by persecution or hushed by the connivance of the Popes and court of Rome.

The Greek church had also greatly degenerated, but with slower pace. Pomp and ceremony appear to have usurped, to a great extent, the place of a pure religion of heart and life. The clergy were zealous in their labor to adorn their ritual in a splendid manner, in order to impress the beholder with awe at sight of its pomp. But in matters of faith their departure from sound doctrine was slight in comparison with that of the Roman communion. The Greek communion has steadfastly rejected the fiction of purgatory and has ever held that there are two places for departed souls, where they are kept in waiting until the judgment; after which they will have no occupants. One of these abodes is a place of darkness, discomfort and sorrow, where the wicked are confined; the other a place

of bliss, called paradise, where the souls of the righteous are kept in waiting for the last day, when they will be reunited to their bodies and enter upon a state of endless joy. She has ever opposed the Roman claim of Papal supremacy; has protested with spirit against the addition of the "Filioque" to the Nicene creed; and has even rejected the Apocrypha as a part of the canon of scripture. She allows her clergy to marry, and the laity to receive the Eucharist in both kinds. While she believes in seven sacraments, two of these,—Baptism and the Eucharist,—are held as more sublime and mysterious than the others. She holds tradition less sacred than does the Roman communion, and differs essentially from her rival in her judgment on the relative merits of faith and good works.

The Russian church received her ministry and faith from the Greeks, and has ever lived in harmony with that Church in all respects. On the introduction of Christianity to the people of Russia the metropolitan of that country was first nominated by the grand prince and then consecrated by the patriarch of Constantinople. Sometimes the patriarchs assumed the power to consecrate and send the officers of the Russian church to their destination, without consulting the grand prince. But this course gave serious offence, and there are examples where the officers thus appointed were sent back to the imperial city. Sometimes the grand prince would not ask the patriarch to consecrate, but command the bishops of his own provinces to perform this office. Generally, however, the bishop chosen for metropolitan was sent to Constantinople for consecration. This practice continued till that city was taken by the Turks, when a final stop was put to it. After this a patriarch was appointed for Russia, whose power became nearly equal to that of the sovereign.

But neither in the Greek nor in the Russian church was ever heard such a clamor for reform as now arose in the West. The sectaries increased in number and in the loudness of their cries against the prevailing corruption of the times; nor could the inquisitors' most artful cruelties make them cease their cries. In England and Scotland the followers of Wiclif, called Lollards, raised their voices and used their pens to check the evil tide. The Waldenses, though persecuted on every side, sent out their protests from their hiding places, and condemned, in unmeasured terms, the degeneracy of the Christian world. Even in Italy there were many who declared that Rome had become the image of Babylon, and this opinion was soon adopted by many of all classes, ranks, and conditions. Every kind of means was used to suppress this increasing cry, not excepting fire and sword; but still it rang through the land, and was welcomed by many who dared not repeat it. There were men in the Church, however, bold enough and honest enough to confess the fact of this prevailing degeneracy. Shortly after the martyrdom of Jerome of Prague a Roman doctor declared in a sermon that, "instead of the seven gifts of the Spirit which God granted to the Apostles, I fear that the devil keeps his Pentecost in the hearts of most of the clergy, and that he has inspired them with the seven contrary spirits." So the council which condemned this distinguished martyr, composed of the talent and fame of the churches in the Roman obedience, confessed the same fact.

In the year 1417, on the festival of the Epiphany, a sermon was preached in full council of bishops and clergy, in which the vices of many in holy orders were exposed in glaring light. They were taxed with pride and love of power; with the unjust and partial distribu-

tion of benefices; with the unlawful administration of the sacraments; with the neglect of the study of the Scriptures and of preaching the Gospel, and with injustice in their decrees. "Abominations," cried the preacher, "appear even within these walls, nor are we without instances both of the most scandalous passions and the basest actions." The inconsistency of this council is transparent when it suffered its own chosen preacher to proclaim the need of a reformation in such strong language, and yet persecuted to the death such men as Huss and Jerome, who were devoting their lives to the work of reformation. These facts afford no just cause for the exultation of infidelity or heathenism. For the clergy, though under the most solemn vows to obey Christ and teach Christ, yet denied Him in doctrine and in life, and thus acted the part of heathen and infidels, rather than of good Christians. Sincerity, purity and all genuine virtues only flourish where Christianity is taught in its fulness and purity, and its principles are illustrated in the lives of its teachers, and where the pure word of God is in the hands of the laity in their native tongue.

The followers of Huss were inflamed with fury against the Pope and his supporters, because of the martyrdom of their leader and of Jerome of Prague. Being persecuted and oppressed in various ways they retired to a steep and high mountain in the district of Bechin. Here they held their religious services and administered the Eucharist in both kinds. This mountain they called Tabor, from the numerous tents erected there for a temporary habitation. After a time they raised a considerable fortification for their defence, and made a plot for a well-built and regular city. They then conceived the project of punishing their persecutors for the murder of their two illustrious chiefs

and brethren, and of winning for themselves the liberty of worshipping God according to the dictates of their own consciences. Their most valiant leader was Ziska, a blind Bohemian knight of undaunted courage and resolution. He had the satisfaction of knowing that his army was daily and rapidly increasing. The emperor Sigismund employed force to crush this army of Hussites, and having caught a number put them to death. The Bohemians, inflamed with resentment because of this treatment, rebelled against him, and followed Ziska as their leader, who by his prudence, courage and ability proved a formidable opponent and terror to his enemies. Upon his death, in the year 1424, his followers chose Procopius Rosa, a chief of like character and ability, to succeed him, who carried on the war with great spirit and success. The adherents of Rosa followed the example of the emperor, and retaliated by putting to death all the adherents of the Papacy who fell into their hands. Thus a war of extermination was carried on by the contending armies, in which acts of most revolting cruelty were perpetrated. The Bohemians maintained that Huss was a martyr to the truth, and that they were bound in duty to vindicate the truth of his life and doctrine by the destruction of those who approved his murder.

At length the Hussites became divided into two parties, —the one called Calixtines, and the other Taborites. The former seem to have been very moderate in their demands for reform. They asked for communion in both kinds; that the word of God should be explained in a simple manner; that the clergy should devote themselves to the ministry of the Word and Sacraments, and not to the acquiring of worldly honor and riches; that they should in this respect make the example of the Apostles their pattern; and

lastly, that mortal sins or great crimes should be punished according to their enormity, and not be pardoned by the purchase of indulgences. The other party were radical in their demands. They would have the Pope's authority destroyed and the form of Divine worship changed. They insisted that there should be a new Church, with Christ alone at its head, and all things carried on by a Divine impulse. Some of their teachers held that Christ would descend to earth and destroy all heresy with fire and sword, and so purify the Church. It was the influence of these radical Hussites, breathing out fury and destruction against their enemies, that intensified the bitterness of this bloody conflict. These opinions and acts of professed reformers rather retarded than advanced the cause they professed to have at heart. They were bound to love their enemies and to bless those who persecuted them, assured that thus they would secure a great reward in heaven.

In the year 1433 the council of Basil made an attempt to put an end to this conflict, and to restore peace. For this purpose they invited the Bohemians to send their delegates to the council. The invitation was accepted, and several were sent, with Procopius as their leader. But they returned without having secured their object. Better success attended the efforts of delegates by the council to the Bohemians. By allowing the Calixtines the privileges they asked, among which was the sacrament of the Lord's Supper in both kinds, they were easily reconciled. But the Taborites were unwilling to yield the least of their demands. Yet from this time they began more carefully to review their principles, and, finding them, very defective, so far modified them as to make their system appear rational and scriptural.

The edicts of the Popes and those of the temporal power

were, for the most part, harmonious, and conspired to destroy all religious sects and heretics. The inquisitors, so ingenious and skilful in the work of finding out and putting to death those who differed from them in any principle of faith, were encouraged in their search and sustained in the execution of their office. Yet it was found a difficult task by these agents to smother the cry of reform. Some old sects also survived and new ones made their appearance. The Manichæans and Waldenses survived, and the Franciscans were in open war against the Pope. The "Brothers and Sisters of the Free Spirit" wandered about in a retired and secret manner in parts of France, Germany, Flanders, and other districts of Europe. These deluded people were so vigorously pursued, however, by the inquisitors, that few escaped their snares and the death they had prepared for them. It was believed by these fanatics to be an evidence of their restoration to the purity of Adam and Eve before the Fall, if they appeared naked in their public assemblies. Though when thus assembled they did not violate the laws of chastity, yet they were charged with acts of grossest impropriety in private. The Hussites labored with the inquisitors to extinguish them, and equalled these famous persecutors in deeds of blood. But the deluded brethren submitted to the flames with a cheerful fortitude that seems almost incredible.

A new sect arose in the early part of the fifteenth century that caused a profound sensation. A priest descended from the Alps clothed in a long white robe, attended by a multitude clothed also in white. The name of this priest is unknown. He led his followers in a kind of procession through several provinces of Europe, and by their remarkable appearance of sanctity they created a lively interest, drawing after them multitudes of volunteers from all classes.

Their chief exhorted them to appease the Deity by a course of extreme mortification. He pretended that he was inspired of God and instructed by heavenly visions. One object of his mission was to urge the Christian princes to make war upon the Mahometans and drive them from Palestine. Boniface the Ninth, suspecting this enthusiast to be an imposter, and ambitious of getting possession of his honors, ordered him to be seized and brought to Rome. This order was obeyed, and the White Chief suffered from the hands of the suspicious and cruel Pontiff the doom which innumerable multitudes have suffered at the same tribunal before and since his day. He was condemned to death and burned alive. His followers then dispersed, and the sensation died out.

At a little later period another sect arose, calling themselves "Men of Understanding." This sect derived some of their principles from the Mystics, and others from the "Brethren of the Free Spirit." They taught that none could arrive at a clear knowledge of the Holy Scriptures without Divine illumination; that there was another revelation forthcoming, more full, complete, and perfect than the Gospel of Christ; that the resurrection was already passed in Jesus Christ, and that here would be none other; that the outward acts of man did not harm the soul; that the pains of hell were not eternal, and that all would be finally saved, even the devils themselves. Mingled up with these errors were some principles of truth.

The sect of Whippers still survived and excited commotions in several parts of Germany. These fanatics now held that the sacraments were utterly useless, and also every branch of public worship. They placed the whole of religious service in the act of whipping themselves, and believed that this species of self-torture would secure them

the possession of heavenly bliss. A great number of them were seized by the German inquisitors and put to death.

The bitterest tortures were inflicted upon the sect called the "Minorites." Successive Popes labored with great zeal to exterminate this sect, and employed the most cruel and terrible instruments of torture. But the support they received from persons in power, because of their appearance of sanctity, enabled them to hold out for many years, and to retaliate, in a small degree, the injuries they endured at the hands of their enemies. Some of the inquisitors they put to death, among whom was a noted one, named Angelo. This sect lasted till the great Reformation, and then its members espoused the cause of Luther.

The degeneracy of the mendicant orders increased in this century, and they were now represented, by the best writers, as so many hordes of lazy, idle, self-indulgent drones. The richest of the monkish orders, such as the Benedictines and Augustines, used their wealth to gratify their appetites and passions, and defied all efforts made for their reformation.

A new fraternity was founded in this century, which assumed the name of "Brethren and Clerks of the Common Life." This order adopted the rule of St. Augustine, and devoted itself to the cause of learning, and to the encouragement of purity in the Church, and to religion in general.

It was divided into two classes, "The Lettered" and the "Illiterate." These classes lived in separate buildings, but were bound together by the strongest bonds of fraternal affection. The Lettered applied themselves to the pursuits of learning and the education of the youth. They composed learned works, and, wherever they went, erected schools and seminaries. All things possessed by the Society were held in common, which was their strongest bond. The other class was employed in manual labor. The Sis-

ters connected with the order were divided, and employed in a manner similar to the Brothers. This society, though encouraged by the public, was opposed and insulted by the monks and clergy.

In the English church the first act against heresy was passed in the reign of Henry the Fourth, who occupied the throne in the early part of the century. The followers of Wiclif had now become very numerous. An historian of the Roman obedience declares that if two men were met travelling it was most probable that one was a Lollard. The clergy of England, being at this time mostly true to the interests of the Pope, became greatly alarmed at the growing power of these reformers, and therefore used their influence to induce the civil power to pass a law against heresy. As the king was largely indebted to the clergy for his crown he yielded too easily to their wish, and recommended Parliament to pass such an act. The object of this law was to prevent the reformers from preaching or teaching doctrines contrary to the principles of the Roman church. It therefore provided that all persons having in their possession any books of the Lollards should deliver them up to their bishop. Those who refused or neglected to obey this order were to be imprisoned, and those who would not renounce their errors were to be burned. In the year 1413 Henry the Fifth succeeded to the throne. During the reign of this prince the severest enactments were passed against the Lollards, which were aggravated by the false charges preferred against them by their enemies.

When the great Western schism was healed the civil war broke out in England between the houses of Lancaster and York. The Pope took advantage of the occasion to try and regain his lost power in the Church and realm. This was being true to his instincts, to seize the oppor-

tunity when the nation was engaged in civil war to look after his private interests, and those of his see. He commanded the archbishop of Canterbury and other bishops and clergy to use their utmost endeavors to have those laws annulled which interfered with the exercise of his power, and especially those passed during the reigns of Edward the Third and Richard the Second. He declared moreover to Parliament that no one who obeyed these odious laws could be saved, and therefore demanded their repeal under pain of the loss of their souls. But the archbishop was slow to execute those commands, and for this offence was deprived of his power as legate. To regain favor with the Pontiff, he then endeavored to persuade the House of Commons, in a lengthy discourse, to repeal these offending laws. In this manner he regained the Pope's favor, and his office of legate was restored to him. But his address had no influence with the Commons. The liberty they had secured for themselves and the English people was won too hardly and was too highly prized to be surrendered to their dethroned tyrant. The laws remained as they then were till the reign of Henry the Eighth.

CHAPTER XLI.

IN concluding the history of the succession of Popes of the last century, we left the churches in the Roman obedience divided into two great factions, headed by rival Pontiffs. Such was the state of the Church in the West at the beginning of the fifteenth century. Boniface the Ninth filled the chair at Rome, and Benedict the Thirteenth at Avignon. Upon the death of Boniface in the year 1404, Innocent the Seventh was raised to the vacant seat. This Pope died two years after his elevation, and was succeeded by Gregory the Twelfth. A. D.
1400-1499

In the meantime a plan of reunion was proposed and sworn to by both Popes, that either or both would resign his office if the peace and welfare of the Church would be secured by it. But this pledge they profanely violated, both holding on to their dignity, though it was apparent that unity and peace could only be obtained by their resignation. In the year 1408, the king of France made war upon the Pope, at Avignon, and he was compelled to save himself by flight. Upon this eight or nine of the cardinals, finding themselves abandoned by their chief, forsook his cause and went over to the side of Gregory. These, joining with the cardinals who supported Gregory, agreed to call a council at Pisa on the twenty-fifth of March, 1409, to heal the divided state of the Church. They acted in this matter with great vigor and boldness, but were disappointed in their object. They pronounced a severe sen-

tence of condemnation against both Popes, charging them with the crimes of heresy, perjury, and contumacy. They were declared unworthy of the smallest tokens of honor or respect, and were separated, by the judgment of the council, from the communion of the Church.

Having done thoroughly this part of their responsible work, they proceeded to elect *one* to fill their place, which election resulted in the choice of Alexander the Fifth, on the twenty-fifth day of June, of the same year. Both the formally deposed Popes, however, treated the action of this famous council with contempt, and persisted in performing their usual offices. Thus the council of Pisa resulted in creating a third faction in the Western Church, each headed by a Pope extremely hostile to the others. These rival claimants to the chair of St. Peter were continually hurling their anathemas against each other in terms of furious reproach, to the infinite shame of Christianity and joy of unbelief.

Alexander the Fifth dying at Bologna in the year 1410, the sixteen cardinals who attended him in that city immediately filled the vacancy by the election of John the Twenty-third, a bishop destitute of all good principles. The temporal rulers now used all their zeal and influence to heal the divided state of the Church; but there seemed no way to accomplish this save by a general council of the Western church. Such a council was accordingly convened by John the Twenty-third, in the year 1414, at Constance. John appeared at the council in person, with a great number of cardinals and other bishops. The emperor Sigismund and many German princes were also in attendance. At this council it was solemnly declared, in the fourth and fifth sessions, by two decrees, that the Roman Pontiff was inferior and subject to a general council.

The same council defended and maintained these decrees in the most forcible manner. In its twelfth session John was deposed ; in the same year, 1415, Gregory the Twelfth voluntarily resigned his seat, and, about two years later, Benedict the Thirteenth, the remaining Pope, was deposed by a solemn resolution of the council. Then, by a unanimous vote of the cardinals, Martin the Fifth became the successor and the only Pope. Benedict, however, would not submit to the decision of the council, persisting to the day of his death in claiming the chair he had inherited from St. Peter. Upon his death two cardinals elected another to fill his place, who took the name of Clement the Eighth. He was persuaded, however, after his election, to resign his claims and retire, in the year 1429, leaving Martin in the undisputed possession of the chair.

Before the meeting of the council of Constance there were great commotions and excitement on religious subjects in different parts of Europe, and especially in Bohemia. John Huss, a citizen of Prague, was a leading character in these exciting scenes. He was eminent for his learning, sanctity, of life, and eloquence, and was professor of divinity and pastor of a church in that famous city. The corruption of all orders of the clergy was exposed by him with just severity. He made an effort also to withdraw the university of Prague from the jurisdiction of Gregory the Twelfth, whom the kingdom of Bohemia had acknowledged as the true and lawful head of the Church. The archbishop of Prague and the clergy of that country generally were warmly attached to the interest of this Pope.

This conflict of opinion roused a feeling of bitter opposition to Huss, which feeling was daily increased in its intensity by the exclamations of the reformer against the court of Rome and the clergy generally. As a philoso-

pher Huss was a zealous Realist, and opposed the Nominalists with his utmost power, even resorting to persecution. His influence in the Bohemian court was so great, and he used it so effectually in promoting the Bohemian interests in the university of Prague, against the German and other nations represented there, that he incurred the bitter resentment of those who were not Bohemians. In consequence of this several thousand Germans and citizens of other provinces, residing there, left Prague and went to Leipsic, where Frederic the Wise, elector of Saxony, erected for them an academy which became a flourishing school.

Huss continued to declaim, with the greatest vigor, against the corruptions of the clergy, and finally espoused the principles of Wiclif, the English Reformer. His enemies eagerly took advantage of this step, and publicly accused him of heresy. On the charges they preferred he was arraigned for trial before John the Twenty-second, in the year 1410, and by him was expelled from the communion of the Church. This judgment did not seem to affect him in the least, for he continued to chastise the clergy for their immorality as well as errors in faith, and his censures were applauded by the people. During the session of the council of Constance he was summoned to appear before that body and answer to the charges of heresy. Possessed of a safe conduct, given him by the emperor Sigismund, by which he was permitted to go to Constance, remain there, and return in safety, he set out. His enemies succeeded in obtaining judgment against him, and, after trial, treating with contempt the passport of Sigismund, they cast him into prison, from which place he was taken on the sixth day of July, 1415, to the place of execution, and burned alive.

Huss submitted to his fate with a noble and heroic fortitude.

Jerome of Prague was the ardent friend of Huss, and appeared at the council in his defence. Upon the condemnation of the reformer he also was detained, cast into prison, and there, under the influence of terror, excited by fear of death, he yielded to the demands of the council, and subscribed the declaration its members demanded. But when he saw, after his subscription, that his enemies had no intention to discharge him, but that he must also suffer, he reaffirmed, with the most resolute courage, the doctrines and principles of the martyred reformer. In the following May he too was cast into the flames, and died with equal fortitude.

Many learned writers have tried to find in the history and writings of Huss a reason why he was put to death. Their conclusion has been uniform that his death was the result rather of personal hate than of error in doctrine. The council before which he was brought for trial was chiefly composed of Nominalists whom Huss had persecuted, and who now saw a good opportunity to be revenged. The clergy who were guilty of the vices he had so boldly published, rejoiced that they had him in their power, and in their judgment it was unsafe for their character to suffer him to have the liberty of again denouncing them. To these influences was added the hatred of the thousands who had left Prague because of the opposition of Huss to their interests while he was professor in that university. Against all this spite the reformer, though innocent of error in faith, could not stand. It cried for blood and would not cease till it was shed. The same council also consigned the writings and bones of Wiclif to the flames.

There was another decree passed by this assembly, so

fearfully presumptuous and sinful as to merit the curse of God and the horror of man. This act was the denial of the cup in the Eucharist to the laity. Christ had said at its institution, "Drink ye all of it." He had also solemnly declared that "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," and again, "Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day." Though to this express command and most solemn declaration of our blessed Saviour, St. Paul had added, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come;" and the Catholic world, when pure and undivided, had ever most faithfully carried out this instruction, and given the laity a whole sacrament, this council of the West now presumed to separate what God had joined together, and to force the laity to violate His holy will and commandment, by giving them but a half Communion.

The acts of this council were not all, however, of such an unholy character. Some of them were just and praiseworthy. Such was its treatment of a novel and dangerous opinion advanced by John Petit, a doctor of Divinity in the University of Paris. In the year 1407, John, duke of Burgundy, employed a band of ruffians to murder Louis, duke of Orleans, only brother of Charles the Sixth, king of France. The bloody deed was executed by the murderers. While the whole city was in an uproar because of this horrid deed Petit defended the act as praiseworthy, in the presence of the dauphin and the other princes of the royal blood. In this defence he affirmed that it was right to put a tyrant to death, "in any way, either by violence or fraud, without any form of law or justice, and in opposition to the most solemn oaths of fidelity and allegiance."

The Council of Constance condemned this revolting doctrine.

A matter next came before the assembly which more deeply interested the Christian world, at that time, than any other. It was the despotism of the bishops of Rome, and the corruption of the clergy generally. But so large a majority of the council were desirous, from personal interest, to drop this unwelcome subject, that nothing in the way of reform could be done. The cardinals managed to have it postponed till there should be another Pope. When Martin the Fifth took the Papal chair he so ruled the action of the council that the subject was passed over. He showed from the beginning of his rule, by his policy, that he had no intention of suffering the work of reformation to proceed. The council, after sitting at intervals for the space of three years and six months, was dissolved without having done anything to relieve the Church of the burden of reproach cast upon her because of the tyranny of the Popes and the immorality of the clergy. Before final adjournment, however, the members agreed upon the time for another council five years hence. But nearly thirteen years passed from the time of adjournment before the proposed assembly again met. As the special object of the appointed council was the work of reformation there was every device used by those in power, who were opposed to this object, to postpone the meeting indefinitely.

But finally Martin summoned the council to assemble at Pavia. From this place it was removed to Sienna, and from thence to Basil. Just as the council was finally to meet Martin died, in the year 1431. He was succeeded without delay by Eugenius the Fourth, who approved the action of Martin, and the council was opened on the twenty-third day of July, 1431. At this council cardinal Jul-

ian Cæsarini presided. It seems to us that the only cause for delay in at once entering upon the professed object of this council would be to decide where the work of reformation should begin. For the language of the prophet was applicable to the present state of the Church: "The whole head is sick, and the whole heart faint." The cardinals, archbishops, abbots, etc., divided themselves into four equal classes, without regard to the provinces from whence they came. This course was intended to preserve the purity of the council, and was a very prudent arrangement. It showed that these assembled spiritual rulers were in earnest, and intended to enter upon their work in good faith.

Eugenius became alarmed at the early indications of reform, and made two attempts to dissolve the council. But its members contended that such a council was above the Pope in authority, and had the right rather to dictate terms to him than he to them, and so they continued their session.

In the year 1433, this conflict for supremacy came to an end by the Pope's yielding. He wrote a letter approving the council and admitting its authority. The serious hindrance to united work being thus removed the assembly proceeded vigorously to their task. The Pope's legates were admitted to seats in the council after they had sworn to yield obedience to its decrees, and especially that they would accept the decisions of the council of Constance, in which it was decreed that Popes were subject to the judgment of a general council. These laws were solemnly renewed by the present assembly in the year 1434, though the Pope looked on them with aversion and horror. In the following year the "Annates" were abolished. These were a kind of first fruits of a minister's income. Every

clergyman had been required to give the amount of his first year's salary, on becoming rector of a parish, into the Pope's treasury. This odious and unjust law was now abolished ; but not without a violent protest on the part of the Pope's legates.

On the twenty-fifth day of March, 1436, a confession of faith was read, which every Pope, in future, was to subscribe on the day of his election. It was also decreed that the number of cardinals should be reduced to twenty-four. Several Papal exactions, in the way of revenue, were also abolished. These proceedings and others of a like nature provoked Eugenius in the highest degree, and he resolved either to remove the council into Italy, where he could the better control its acts or to call an opposition council.

On the seventh of May, 1435, the assembly had occasion to consider where the place of its session should be in the future.

In the meantime the Pope interposed and insisted on its assembling in future council in Italy. This the assembly opposed, and in the renewed conflict of power Eugenius was summoned to appear before the council at Basil and give an account of his conduct. On the contrary, the Pope issued a decree by which he pretended to dissolve the council and to call another at Ferrara. This decree was spurned by the assembled fathers, and, with the favor and support of the king of France and several other princes, it continued its sessions and also pronounced a sentence against the Pope for not obeying its summons to appear.

In the year 1438 Eugenius opened the new general council he had assembled at Ferrara, in person, and at its second session he uttered his anathemas against the fathers assembled at Basil. This disobedient and schismatical con-

duct of Eugenius gave great offence to the council at Basil, which assembly now felt justified in deposing him from his office, which they did by an act passed on the twenty-fifth day of June, 1439.

But this vigorous measure was not approved by the princes of Europe, who dreaded to see another schism in the West with rival Popes in power. The act, however, was most offensive to the Pope, who now uttered his thunders afresh, and in louder peals, consigning the whole assembly of fathers at Basil to perdition. That assembly paid very little heed to these paper curses, and proceeded to elect another Pope, who took the name of Felix the Fifth. Thus the schism in the churches of the Roman obedience, which had been healed for a short time, was again renewed with Pope against Pope and council against council. The larger part of the West adhered to Eugenius; Felix was acknowledged as the legal Pope by many universities, and among them by that of Paris; also by several kingdoms and provinces. The council of Basil continued its sessions and the passage of laws until the year 1443, while Eugenius in vain tried to stop its deliberations. Though its members retired in that year to their several abodes they publicly declared that the council was not dissolved but only suspended.

The chief business that devolved on the council of Ferrara was to endeavor to reunite the Grecian and Roman churches. The prospect of bringing about this desirable object was the brighter from the extreme necessity which now oppressed the Grecian empire. The Turks were preparing for the complete conquest of Greece, and were gathering in thick and heavy clouds near its capital. This fearful prospect made the emperor and many of his subjects zealous to win the favor of the bishop of Rome, hoping

thereby to obtain help from the West. Accordingly the emperor, Palaologus, attended by Josephus, the Grecian patriarch, and the most eminent of the Grecian bishops and doctors, arrived in Italy and came to Ferrara. But, as the plague broke out in this place in the year 1439, Eugenius removed his council to Florence.

The work of drafting a plan of union between the two churches was entrusted to the care of a committee composed of an equal number of eminent men selected from the delegates of both churches. On the part of the Greeks the first in rank was Bessarion, archbishop of Nice, who was afterward made a cardinal of the Roman church. Every artifice was used by the Romans to seduce this truly great bishop from his integrity as a representative of Greece, and they succeeded. He became the ardent advocate of the Roman conditions of union, and even resorted to threats to make his efforts the more effectual. Several of these conditions were false in principle. The Greeks were asked to give their assent to the change made in the Nicene creed by the Westerns, and admit the "Filioque;" to assent to the doctrine that souls departed in Christ were purified in the flames of purgatory; that unleavened bread might be used in the Eucharist; and, lastly and chiefly, that the bishop of Rome was the supreme judge and the true head of the universal Church. These were the principal terms of union which the Greeks were asked to subscribe, and they yielded, all but the bishop of Ephesus, who could not be induced by entreaties nor rewards to violate his conscience.

The whole affair, however, was a sham. The alliance had been effected through fraud, artifice, and falsehood, to obtain relief from a temporary calamity. It therefore had no strength, and no sooner did the Greek delegates return

to their homes than they openly declared that the proceedings of the council were carried on by deception and other most unfair means, and that they would not abide by the agreement. Powerful was the pressure brought to bear upon these delegates at Rome, and its chief weight came from the Grecian emperor, who exerted every influence to induce his delegates to accede to the Roman conditions. Hence, when they had returned and were again free, their disgust at their own conduct, and that of the council, was equal to that of the Grecian nation, in which the Russian church heartily concurred. The old schism was therefore immediately renewed. The council assembled by Eugenius closed its sessions in the year 1442, without having accomplished any of the work for which it was called. Five years after this event he died, and was succeeded by Nicholas the Fifth.

This eminent prelate was well qualified to fill the place to which he was chosen. He was distinguished for his genius and learning, his patronage and protection of learned men, his moderation, and the meek and pacific spirit that adorned his life. During his rule the princes of Europe used their endeavors to restore union and peace to the Western church, and their efforts were successful. The conduct of Felix and the council of Basil, hastened this happy event. Felix voluntarily resigned, and retired to his delightful hermitage at Ripaille; the members of the council of Basil assembled at Lausanne and ratified the resignation of Felix, and, by a solemn decree, ordered the universal Church to submit to the jurisdiction of Nicholas, as the lawful Pontiff. These acts of peace and conciliation took place in the year 1449. Nicholas prudently confirmed the acts of the council of Basil, and set his seal to them in June of the same year. This Pope continued to

rule with wisdom until the year 1455, when his death occurred, hastened by that great calamity of the age, the fall of Constantinople.

Calixtus the Third succeeded, whose zeal was chiefly manifest in trying to induce the Christian princes to make war upon the Turks. To keep in memory the deliverance of Belgrade from the arms of Mahomet the Second he instituted the festival of the Transfiguration, in the year 1456, and gave orders that it be observed by the churches in his obedience. His reign only lasted three years, when he was succeeded by Pius the Second, who far surpassed Calixtus in ability and merit.

His acts were also more worthy of a Christian bishop, though he was guilty of a principle of bad faith, at least in one instance. Before he was made Pope, he had ably and strictly maintained the supremacy of general councils, and defended the decrees of the council of Basil. But no sooner was he in possession of the coveted chair than he changed his mind and stoutly maintained the usurped powers of the Roman Pontiffs. In the year 1460 he forbade all appeals from himself to the general councils, under the severest penalties. So great and strong are the temptations which beset those in power that they often subvert the integrity of those who possess it. This Pope died in the year 1464. During his government, the controversy concerning the nature of Christ's presence in the Eucharist ran high. He made a laudable attempt to put a stop to it, but failed. He finally decided that until the Roman Pontiff should determine this controverted subject it would be considered lawful to hold the opinion of either party in the controversy.

Pius was succeeded by Paul the Second, whose most famous act was the imprisonment and torture of a num-

ber of learned men who, he imagined, had conspired against his life. He finally released them, after a year's cruel sufferings, having found them innocent. He was succeeded by Sixtus the Fourth, who distinguished himself by granting indulgences, in the year 1476, to all who should devoutly celebrate an annual festival in honor of the Immaculate Conception of the Blessed Virgin. This Pope and his successor, Innocent the Eighth, alarmed and distressed at sight of the advancing power of the Turk, tried to rouse a military spirit among the Christian princes, and to induce them to make head against the dread scourge. But their exertions failed.

The last Pope of this century was Alexander the Sixth, and his history is one of the most infamous in the catalogue. He had four bastard sons, and one daughter. One of these sons was the notorious Cæsar Borgia. These fruits of an unlawful wedlock he loaded with riches and honor, regardless of all law, justice, mercy or decency. In the year 1503, he died of poison. Himself and sons had mingled poisons to give to those who stood in the way of their ambitious and avaricious projects. Some of this potion was taken by Alexander, through mistake, and he died of its effects. Thus, we behold now, as we did at the close of the last century, the professed vicar of Christ on earth a monster of iniquity, closing up the expiring age in moral night.

Sadly falls the curtain, shutting out the scenes of the fifteenth century. Its great events have presented themselves clad in mourning; its rare beams of holy light have shone only as stars in the midnight sky, or as heralds of the dawn; the cries of its reformers have been smothered in their own blood; the long and arduous struggle of a legal council for reform, composed of a multitude of the

greatest minds of the age, has resulted in failure ; the will of the Papal tyrant has prevailed ; his heel has crushed the heaving bosom of the Western church, and he has declared of her, " Thou shalt not be reformed, but shalt remain my slave forever."

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